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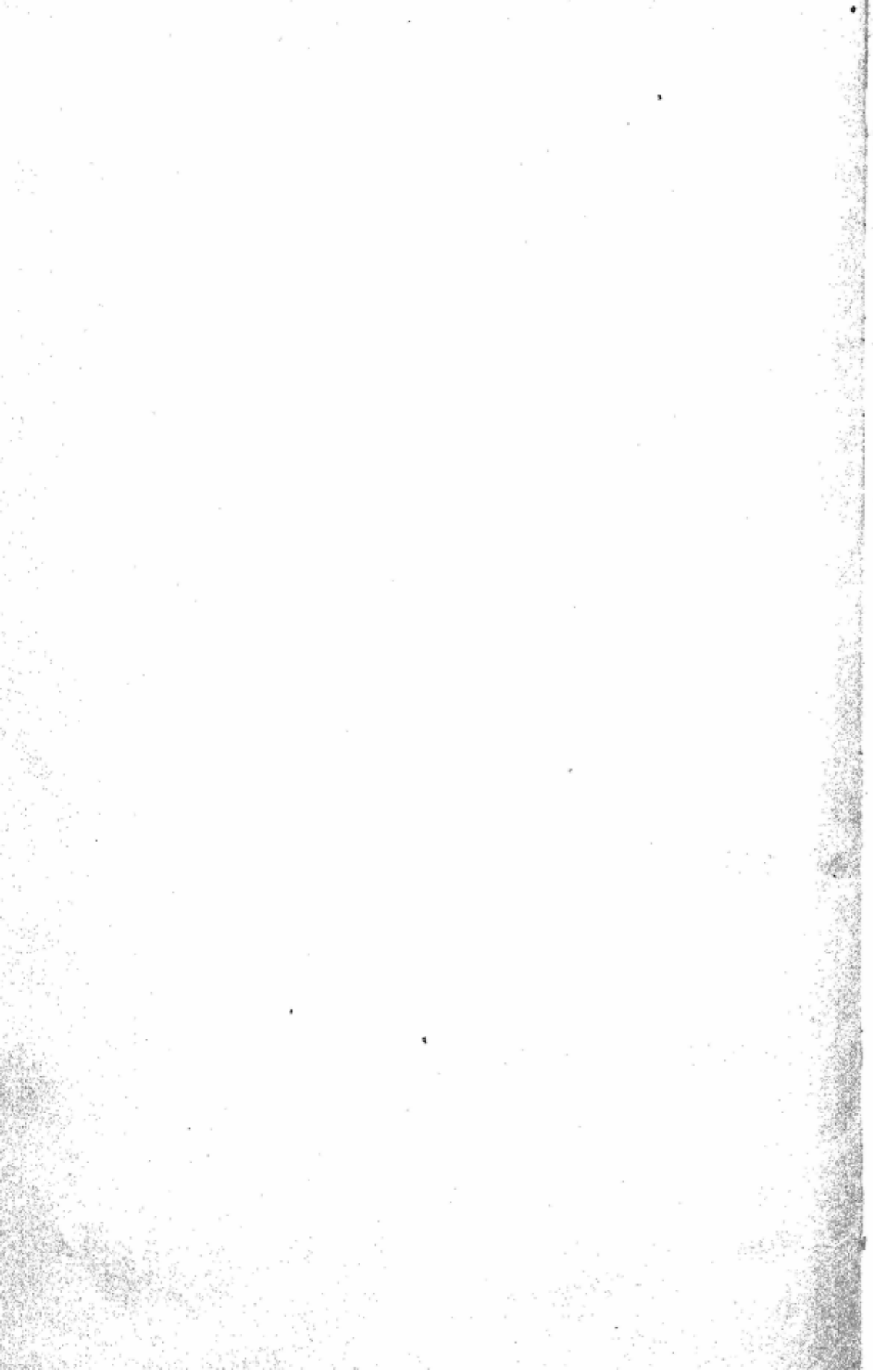
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A

PHONOLOGY OF PANJĀBĪ

AS SPOKEN ABOUT LUDHIANA

AND A

LUDHIĀNĪ PHONETIC READER

(With a Preface from Dr. T. G. BAILEY)

BY

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[Thesis approved by the University of London for the degree of
Doctor of Philosophy (1926)]

491.4214

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PUBLISHED BY

THE UNIVERSITY OF THE PANJAB

LAHORE

1934

Printed by G. D. Thukral, at the Mercantile Press, Lahore.

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PREFACE.

The present volume is virtually an embodiment in print of my thesis entitled "The Phonology of Panjābī as spoken about Ludhiana" which was accepted by the University of London in 1926 for the degree of Doctor of Philosophy. The work consists of two parts: the first deals with Phonology proper and the second is a Phonetic Reader of the Ludhiānī dialect which won me the Laura Soames Prize at the University College, London.

My interest for the subject goes as far back as 1913 when I was studying for my M.A. in Sanskrit. During these days the Panjab University awarded me the Mayo-Patiala Research Studentship for a phonetic analysis of my mother-tongue.

In 1919 I was deputed the task of compiling a Dictionary of the Panjābī language, in which capacity I had to ransack nearly the whole of the Panjābī literature, as also to amass a large amount of material from the lips of Panjābī speakers. While the dictionary was in the making I sailed for England to prosecute studies in Indian Philology. There in London I studied Philology with Prof. R. L. Turner at the School of Oriental Studies, and Phonetics, with Prof. Daniel Jones at the University College. The present book is the result of my labour of two years that I spent there.

Some of the special features of my thesis are:

1. The discovery of the Law of Accent-shift in the central languages, Hindī, Panjābī, Gujarātī and Rājasthānī (§§ 10—12, 181—91). By its help have been explained such forms as seemed irregular hitherto.
2. History of the Primitive Indian long vowels before consonant groups (§§ 16—25).
3. It defines the limits of the period in which the Anusvāra, the parent of the so-called "Spontaneous Nasalisation" was inserted (§ 113).
4. It explains the derivation of a number of words that seemed strange and doubtful before.

5. It affords new strength to the regularity with which the phonetic laws work in a language.
6. It contains a number of minute phonetic observations.

The thesis was accepted for inclusion in the Panjab University Oriental Publications early in 1927. But the actual printing had to be put off for want of phonetic type in India till 1931 when special founts were cast by the Mercantile Press, Lahore. But then sprung up another impediment: I was medically advised not to strain my eyes. Consequently the work of proof-reading was protracted as it had to be done by my friends—Messrs. Raghunandan Shastri, M.A., M.O.L., and Har Dev Bahri, M.A., M.O.L. to whom I am much indebted.

In the end comes the most pleasant duty—that of thanking my benevolent teacher, Principal A.C.Woolner without whose kind and generous guidance I would never have been what I am. Ever since I came in contact with him, he has always been a source of inspiration to me, and the present work is a visualisation of the enthusiasm for Philology he invoked in me.

I cannot close this preface without thanking Prof. R.L. Turner and Prof. D.Jones and his colleagues who gave me help and advice in bringing my thesis to its present form.

Oriental College, Lahore.

13th December, 1933.

BANARSI DAS JAIN.

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1. The first part of the report is a general
introduction to the subject of the study.

2. The second part of the report is a detailed
description of the methods used in the study.

3. The third part of the report is a discussion
of the results of the study.

4. The fourth part of the report is a conclusion
based on the results of the study.

5. The fifth part of the report is a list of
references.

6. The sixth part of the report is a list of
figures.

7. The seventh part of the report is a list of
tables.

8. The eighth part of the report is a list of
appendices.

॥ श्रीवीतरागाय नमः ।

PHONOLOGY OF PANJABI

AS

SPOKEN ABOUT LUDHIANA.

Introduction¹.

§1. The dialect which forms the subject of this thesis is spoken at and about the town of Ludhiana with a few class differences, and goes under the common name of Panjābī. Literally speaking the term Panjābī denotes the language of the Panjāb, "the land of the five rivers."² This area, however, does not cover the whole of Panjābī, nor is Panjābī the language of the whole of this area. To the east it is spoken much beyond the Sutlej, while in the west it is not spoken in great parts of the Bārī, Rachnā and Chaj Doābs.³ The political extension of the province brought within its boundaries all the speakers of Panjābī to the east, but included also speakers of yet other dialects.⁴ Hence it is not strictly logical to say that Panjābī is the language of the Panjāb.

§2. Sir George A. Grierson has restricted the term for dialects spoken over a fairly well-defined area. He distinguishes two main forms of the speech—the ordinary Panjābī and Dōgrī. The ordinary Panjābī has two standard dialects. The one recognised by the people themselves is Mājhi spoken in the districts of Lahore and Amritsar which is considered to be the purest

(1) For general history of Indo-Aryan speech in India, see J. Bloch: *La Formation de la Langue Marathi* §§ 1—26.

(2) Hobson Jobson: s. v. "Punjaab".

(3) L. S. I. IX¹ p. 608.

(4) Mr. H. A. Rose in his "Contributions to Panjābī Lexicography": *Indian Antiquary* 1908 pp. 360 etc. treats Panjābī as the language of the Panjāb and includes in it Lahndī, Pahāri, Bāgarū etc.

form of the language. This judgment of the people is in keeping with the fact that the Mājā area has remained the seat of government for several centuries. The other standard is that developed by the Christian missionaries who first settled at Ludhiana and became familiar with the dialect spoken there¹. This has not given rise to any great native literature.²

§3. **Literature**³. The *Ādi-Granth* is supposed to represent the earliest document written in the Panjābī language. But as a matter of fact it is a conglomeration of Indian dialects somewhat distorted by its redactors. About Jayadeva's Bengālī hymns appearing in the *Granth*, Dr. S. K. Chatterjee remarks that their

1. L. S. I. IX¹ p. 609.

2. Pt. Sardhā Rām, the writer of the famous books "*Sikkhā dē Rāj di Vitheā*" and "*Panjābī Bāt-Cīt*" belonged to Phillour, seven or eight miles north of Ludhiana, but he did not write in the pure form of his native tongue.

3. Nothing in English has yet been written about Panjābī literature except the information contained in the following books.

(i) E. Trumpp: "*The Ādi Granth, or the Holy Scriptures of the Sikhs, translated from the Original Gurmukhī with Introductory Essays.*" London, 1877.

(ii) H. T. Thornton. "*Vernacular Literature and Folklore of the Panjāb.*" J. R. A. S. (Vol. XVII) 1885 pp. 373 ff.

(iii) M. A. Macanliffe: "*The Sikh Religion, its Gurus, Sacred Writing and Authors.*" 6 vols. Oxford 1909.

(iv) R. C. Temple: "*The Legends of the Panjāb.*" Bombay and London Vol. I (1884), Vol. II (1885) and Vol. III (1900).

(v) C. Swynnerton: "*Romantic Tales from the Panjāb, collected and edited from various sources.*" London, 1903.

(vi) G. A. Grierson: Bibliography given in L. S. I. IX¹ pp. 619—24.

(vii) Quarterly lists of the books printed in the Panjāb, issued by the Panjab Government as supplements to the Panjab Government Gazette.

(viii) J. F. Blumhardt: "*Catalogues of the Hindī, Panjābī, Sindhī and Pashtu Printed Books in the Library of the British Museum.*" London 1893.

(ix) J. F. Blumhardt: "*Catalogue of the Library of the India Office*", Vol. II, part III. Hindī, Panjābī, Pashtu and Sindhi Books, London 1902.

garb has been so much changed that they have hardly left any trace of their Bengālī origin. The chief among the dialects represented in the Granth is the **Braj Bhāṣā**. Only a small portion of the work can claim to be called Panjābī as based on the spoken language. A good example of this is Japjī, the opening verses of the Granth.

The Mohammadans were the first cultivators of Panjābī literature as based on the popular speech chiefly of the Gujrat and Gujranwala districts. The Hindus looked for their poetical inspiration to Braj or, sometimes, to the language of Tulsī Rāmāyaṇa, and hence a mixed dialect of Braj and Panjābī was the result. Quite a large literature exists in this mixed language, a good deal of which is still unpublished. It is used up to the present day by several Hindu and Sikh preachers at Amritsar and elsewhere. A similar mixture of Braj and Bengālī, called Brajaboli, was used by the Vaiṣṇava poets of Bengal.¹

§4. The Mohammadans who had been recently converted had nothing to fall back upon except their own vernacular; hence arose a considerable literature in the spoken dialect dealing with various topics of the Muslim religion. Mention may be made of a Jang-nāmā, describing the battle between the Imām Hasan and

(x) H. v. Glasenapp: *Die Literaturen Indiens von Ihren Anfängen bis zur Gegenwart*: Leipzig 1929.

In vernacular, however, a good beginning has been made by Bāwā Budh Singh who brought out his "**Hans Cōg**" (Wazir-i-Hind Press Amritsar 1914) and "**Koīl kū**" (Mufid-i-Ām Press, Lahore 1916) in Panjābī (Gurmukhī). Besides these, Pīrā Dittā's edition of "**Hīr Wāris shāh**" (Lahore 1918) contains a useful introduction (Urdu) on the literature about Hīr. Maulā Bakhsh Kushta of Amritsar, also, has given a brief survey of Panjābī literature as an appendix in the edition of his *Hīr* (Urdu).

(1) D. C. Sen: "**History of Bengālī Language and Literature**" Calcutta 1911, p. 387.

Yazīd, written by Muqbil¹ about 200 years ago. Older than Muqbil is Bābā Farīd². His couplets are in a form of Lahndī, but those found in the Ādi Granth under his name are almost free from Lahndisms.

Apart from the religious use, the vernacular was also used for national and tribal ballads—Pūran, Rasālū, Hīr, Sassī, Haqīqat etc.

§5. Here it will be interesting to point out that like Hindustānī literary Panjābī, also, has two varieties, which may be called Persian-Panjābī and Gurmukhī-Panjābī. They differ from each other exactly as Urdu does from Hindī, viz., in script, vocabulary, metres, similes, sources for subjects, and a few points of construction and grammar³.

§6. The general position of Panjābī among the Aryan languages of India is between western Hindī and Lahndī. The important features which distinguish it from either, or are shared by it in common with one of the two have been summed up by Sir George Grierson in L. S. I. IX¹ pp. 615-17.

§7. To distinguish the dialect examined here from other dialects of Panjābī, I shall call it **Ludhiānī**. The following points may be noted in which it differs from Mājhi, the popular standard dialect :—

(i) So far as my speech may be taken to represent Ludhiānī, it does not distinguish between dental and cerebral

(1) Lithographed in Persian characters, Lahore 1877. Numerous editions have appeared since. Another poem by the same called "Hīr" was edited by me and published by the Panjab University, Lahore 1921.

(2) Gulzār or Isrār-i-Farīdī. Lithographed, Lahore or Multan?

(3) Lately the Panjab University has felt the need of instituting two different sets of examinations for these varieties of Panjābī.

n and **l**. With the modifications described under Phonetics, all its **n** and **l** are alveolar. According to Sir George Grierson Mājhi, too, does not distinguish between **l** and **l'** but a few miles away from Lahore the distinction is very prominent.*

(ii) The reduction of the intervocalic **h** to tones is not so common in Ludhiānī as it is in Mājhi, thus **Lahaur**, **Luhāri**, **Kahānī**, **rāhi** pronounced with **h** in Ludhiānī are pronounced with tones in Mājhi as [l.ə.ɔr, lʊ.ə.ri, kə.ə.ɳi. rāi].

(iii) Ludhiānī does not possess initial **v**- as Malwaī and Mājhi do.

(iv) Ludhiānī has a greater tendency to double intervocalic consonants than Mājhi has. L. S. I. IX' p. 651. Compare the doubling tendency of vernacular Hindustānī of Sahāranpur, Meerut and Muzaffarnagar districts. L. S. I IX' p. 213.

(v) Mājhi often pronounces a vowel in a low tone after an initial **r**; e. g. **Rām**, **rōṭṭī**, **Rānō**, become **Rhām** [r.ə:m], **rhōṭṭī** [r.ə.ṭi], **Rhānō** [r.ə.ɳo] in Mājhi.*

(vi) Ludhiānī does not use the double tone so frequently as the dialect of Wazīrābād. Ludh. **ḍhiḍḍ**, **bhābbi**, but Wazīrābādī **ḍhiḍḍh** [ṭ.ḍṭ], **bhābbhi** [p.âb'i].*

(vii) There is a tendency to interchange **r** and **ṛ** to some extent in Mājhi. It is very conspicuous in Multānī⁵. Ludh. **pūri**, **kacauri** but WP, Lah. **pūṛi**, **kacauri**.

(1) Sir George's argument that '**Dulhan Darpaṇ**, written in the purest form of the Mājhi, does not contain a single cerebral **ṛ** from cover to cover' (L. S. I. IX' p. 609) may only be a matter of printing. Maya Singh's Dictionary (Lahore 1895), also does not distinguish between **l** and **l'**, while the Ludhiana Dictionary (1854) on which it is based, distinguishes them very carefully.

(2) Dr. Bailey : "**Panjābī Manual**", and "**Panjābī Phonetic Reader**".

(3) Personal observation for Lahore; Bailey's **Panjābī Manual** for Wazīrābād.

(4) **Panjābī Phonetic Reader** p. xv.

(5) L. S. I. VIII' p. 324.

(viii) The PI groups **tr dr** are heard in Mājhi while in Ludhiānī they have been assimilated. Ludh. **putt, sūt, tinn, chiddā, nīd**; Mājhi **puttar, sūtar, trai, chidrā, nīndar**.

(ix) Pronominal suffixes occasionally heard at Lahore, become more prominent as one goes towards Lahndī, but are altogether absent in Ludhiānī.

(x) Ludhiānī is more regular in its formation of the past tense or past participles than Mājhi is. Newton's Panjābī Grammar p. 460 gives a list of some fifty irregular forms, all of which I have heard at Lahore, but only about a dozen at Ludhiānā, many of which have the regular form also. **chāttā** from **chānnā** 'to sift' heard at Lahore should be added to Newton's list.

(xi) The Future III sing. is often **karīgā** etc. in Mājhi as against **karū** or **karūgā** etc., in Ludhiānī.

(xii) **-gā** is often added to the substantive verb in the present and past tenses in Ludhiānī but never in Mājhi.

(xiii) The verb substantive in the past tense is conjugated for person in Mājhi but not in Ludhiānī.

(xiv) The word for 'house' **ghar** is pronounced with a short close vowel at Ludhiana thus [**k_oar**], but with a longer and opener vowel at Lahore. In Poṭhowārī it is distinctly [**ɑ:**] which I observed at Taxila. The Lahore pronunciation is somewhere between the two. I have not, however, observed this difference of pronunciation in other words ending in **-ar**.

(xv) The word for 'one's own' is **apnā** in Ludhiānī but **āpnā** in Mājhi, and **āv dā** in Malwaī.

(xvi) L.S.I. IX¹ p. 616 says that the postposition of the agent case is **nai** or **nāi** in Panjābī. So far as I have heard, it is **nē** or **nē** everywhere as in Ludhiānī. In the Doābī of the Hoshiārpur district, however, **nāi** is frequently heard.

(xvii) The vocabulary is practically the same in both the dialects, but quite a large number of words differs in form and

pronunciation; e.g. Ludh. **tinn** (3)', **geārā** (11)' **caubī** (24) **pacci** (25) **bun** (to weave), **bhānajā** (sister's son), **gāl** (abuse), **mālā** (wreath), **lattā** or **littā** (taken) but Majhī **traī**, **yāhrā**, **cahvi** **panjhī**, **un**, **bhañēā**, **gāhl**, **māhlā**, **lītā** etc.

§8. **Definitions.** For the definition of Primitive Indian (PI), Middle Indian (MI) and Modern Indian (Mod. I) see **Turner** §5. In the course of the present study it was often necessary to distinguish between Eastern Panjābī (EP) and Western Panjābī (WP). By EP is meant the language spoken in the South-eastern districts of the Panjab, viz., Ludhiānā, Mālarkoṭlā, part of Ferozepore, the Powādh area, Jālandhar and part of Hoshiārpur. Powādhī when specially mentioned, denotes the language spoken about the town of Paṭiālā.

WP denotes the language spoken in the districts of Amritsar, Lahore, Gujranwala and Gujrāt. and parts of Sialkote and Gurdaspur.

Phonology.

§9. The phonological changes undergone by PI in its development into Panjābī may be divided into two classes—Quantitative and Qualitative. The former depend on what is commonly called stress-accent. They affect syllables as a whole but unless the syllable contains a long consonant or a consonant group, appear in vowels only. The other kind of changes depend on the position, the neighbour and the articulation of a sound, and generally affect consonants but very rarely vowels also. Here it will be more convenient to treat separately the changes undergone by vowels and consonants.

Vowel-changes.

§10. **Accent.** As just mentioned, vowel-changes mainly depend on stress accent. Now the nature, history and even the very existence of this accent in PI or its subsequent stages are not known with any certainty. Although the Sanskrit Grammarians make no mention of a non-musical accent, and although it is

highly improbable that it should have escaped the notice of the eminent Hindu phoneticians, if it had been at all prominent, yet the fact that so many vowels were shortened or dropped in the course of their history compelled scholars to propose different theories for their explanation. Dr. Pischel ascribed to the musical accent of Pk. functions similar to those of **stress-accent** in explaining certain Pkt. forms¹, while Sir George Grierson² and Prof. Jacobi³ assumed the existence of a stress-accent in Vedic and Sanskrit apart from the musical one. Originally perhaps the stress-accent fell on the same syllable as the musical accent and hence the grammarians' silence about it⁴. In course of time the musical accent ceased to exist, and then the stress-accent which then fell on the same syllable that had lost the pitch, readjusted itself till it was thrown on the first syllable, or on the syllable (except the final) containing a long vowel; and if there were more than one syllable containing long vowels, on the last (not the final) from among those.

§11. The different views regarding stress-accent in Sanskrit and Prakrits held by Pischel, Jacobi, Grierson and Bloch⁵ have been discussed at length by Turner⁶. He shows that the examples which the German professors have explained in the light of stress-accent can be explained in a different way, and may not at all be due to stress. His enquiry has, however, brought to light another very interesting fact, namely that the LAVs can be classed into two groups of which one (consisting of H. G. Panj. and

(1) Grammatik der Prakrit Sprachen §§ 141-47.

(2) Z.D.M.G. Vol. 49, p. 395; J. R. A. S. for Jany. 1895.

(3) Z.D.M.G. Vol. 47 p., 576.

(4) Cf. Prof. D. Jones's remarks: "The subject of stress is very closely connected with that of intonation. It is certain that much of the effect commonly ascribed to stress is really a matter of intonation." **Pronunciation of Russian** 1923 § 763.

For functions of musical and stress accent see Giles: **Comparative Philology**: London 1901 §§ 88-94.

(5) §§ 32 ff.

(6) J.R.A.S., 1916, pp. 203.

possibly Beng. and Singh.) descends from a Pkt. or Pkts. in which a penultimate stress¹ had developed, and the other group represented by Marāṭhī comes from a Pkt. in which the stress had appeared on the same syllable as the Vedic accent.

§12. Without postulating further on this point, it is certain that there was in Skt. and Pkts. something with functions similar to those of stress-accent, and that this had much to do with the phonology of the IAVs. We may call this something the syllabic prominence of a word which according to phoneticians comprises three distinct forces—length, stress and pitch. In some languages one of these forces may be more conspicuous than the others, *e.g.* in English stress is more marked. In others length may be more conspicuous as in several Indian languages. Dr. Bloch's remarks about Marāṭhī that it is convenient to regard the regular vowel-changes of quantity and even of quality in that language as depending on a purely quantitative rhythm, fit in quite well with the above notion of syllabic prominence.

Vowel-changes.

§13. Having thus shown the necessity for assuming a stress-accent in Skt. and Pkts. and the place it occupied in the word, it is reasonable that the changes of accented vowels should be treated separately from those of the unaccented.

Vowels in accented Syllables.

§14. The vowel-changes are comparatively more modern than the consonant ones. As we proceed from PI to MI we find that vowels have preserved both quality and quantity except in some cases. The regular changes are $r > a, i, u, ri;$ ($l > ili$); $ai > ē$; $au > ō$, the long vowels becoming short before consonant-groups except in the N. W. Prakrits.² Even in Apabh-

(1) To be modified according to the statement about the re-adjustment of the stress-accent mentioned in the last paragraph.

(2) T. Michelson: JAOS, Vol. 31 p. 232.

raṃśa the condition of vowels has remained practically the same as that in Pkts, except in the final position where they have been shortened. But the case is very different when we come to the modern vernaculars. In these the unaccented vowels have suffered terribly. The only force to preserve syllables and consequently vowels was accent. It is, therefore, that vowels in accented syllables in whatever position they may be, have come down unchanged. Here it may be pointed out that an accented syllable is usually closed or intoned in Panjābī, the reason being that the PI intervocalic stops have disappeared or become *h*, and most of the Panj. intervocalic consonants are the result of PI consonant-groups.

§15. Examples:—

a > a : *agg* (agnī-); *aṭṭh* (aṣṭān); *sapp* (sarpā-); *cand*, WP *cann* (candrá-); *karnā* (károti); *gadhā* (gardabhā-).

ā > ā : *āṇḍā* (āṇḍā-), *āddā* (ādrā), *kānnā* (kāṇḍa-), *dākh* (drākṣā), *kānā* (kāṇā-), *namānā* (nirmāna-), WP *nanān* (nānāndā).

i > i : *ikkh* (ikṣū-), *innhan* (indhana-), *pinn* (pīṇḍa-), *sikkh* (śikṣā).

ī > ī : *īlkh* (īlṣā), *jī* (jīvā-), *pīrhā* (pīṭha-), *pīr* (pīdā), *bīhī* (vīthikā), WP *hīh* (īṣā).

u > u : *muṭṭh* (muṣṭī-), *russenā* (ruṣyati), *pur* (puṭa-), *putt* (putrā), *kukkh* (kuṣī-).

ū > ū : *ūnā* (ūnā-), *jūā* (dyūtā), *mūt* (mūtra-), *sūī* (sūci-), *gūrhā* (gūḍhā).

ē > ē : *khēt* (kṣētra-), *bhēḍ* (bhēḍra-), *ēluā* (ēluka-).

ō > ō : *ōḍ* (ōḍra-), *cōr* (cōrā-), *kōṭṭhā* (kōṣṭha-).

ai > ē : *ēkkā* (aikya), *cēt* (caitra-).

au > ō : *pōṭṭā* (pāutra-), *gōrā* (gaurā), *dōhtā* (dauhitra-).

No example has survived in Panjābī containing the PI vowel *ī*.

(1) The accent mark on PI words represents the musical accent and not the stress.

Vowels in closed Syllables.

§16. Vowels in closed syllables are usually accented, and consequently they have preserved their quantity and quality except when they lose their accent. Thus long vowels appear as long, and short ones as short. In this respect Panjābī together with Sindhī, Lahndī and other N. W. languages is more archaic than its other sisters of the central and outer groups, viz., Hindī, Gujarātī, Rājasthānī, Marāṭhī, Bengālī etc. In Pkts. of the latter, long vowels before consonant-groups were shortened which in course of time were again lengthened in Hindī Gujarātī etc., but this time at the cost of shortening the following consonant, so that all distinction of original vowel-length in front of consonant-groups was lost in these dialects.

§17. The absolute length of the Panjābī vowels descended from PI long vowels before consonant-groups obeys the general laws of vowel-length in Panjābī, i. e. they are fully long in syllables closed by a single consonant, a little shorter in open syllables, and still shorter in syllables closed by a long consonant or a group behaving as such.² Although the absolute length in the last case is nearly the same or often less than that of the corresponding Panj. vowel occurring in an accented syllable closed by a single consonant and descended from a PI short vowel in an open syllable, yet the two differ in quality, the former being somewhat closer than the latter; and in Panjābī as in several other languages, long vowels are a little closer than their corresponding short ones.

(1) In Skt. closed syllables were of two kinds—closed by a single consonant and closed by one or more consonants of a group the rest of which formed part of the following syllable. Closed syllables of the first kind occurred in pausa only, and those of the second kind in the interior of a word or sentence. For closed syllables of Panjābī see **Length** in Phonetics.

(2) This is perhaps a universal rule in languages where long consonants exist. For Russian see D. Jones: **Pronunciation of Russian** §§ 746-50.

§18. In the North-Western Prakrits the tendency for shortening long vowels before consonant-groups does not seem to have arisen. At least there is no documentary evidence to show that they ever shortened the long vowels in closed syllables to such an extent as to confuse them with the original short ones. Aśoka's edicts at Mānsehrā and Shāhābāzgarhī do not help us in this matter as they are engraved in Kharoṣṭhī script which does not mark vowel-length. The Gīrnār recension, however, preserves long-vowels before consonant-groups,¹ although, in Gujarātī Apabhraṃśa they appear as short, being again lengthened with compensatory shortening of the following consonant.

§19. The preservation of vowel-length before consonant-groups is a regular phenomenon in Panjābī, there being a few exceptions only. A final double consonant following a long vowel is shortened.

Examples:—

a : satt (saptá), hatth (hástá-), kamm (kárma-) dand (dánta-), sadd (śabda-) etc.

ā : kānnā (kāṇḍa), pāssā (pārsvá), kāṭh (kāṣṭha-).

i : sinjⁿā (śiṃcāti), cittā (citrá), mitt (mitrá.)

ī : līkh (līkṣā).

u : suddh (suddhā-), putt (putrá-), duddh (dugdhá-).

ū : sūt (sūtra-), cūnnā (cūrṇa-).

ē : nettī (netrī), jēṭṭhā (jyēṣṭha-), khet (kṣētra-).

ō : koṭṭhā (koṣṭha), cōkkhā (cōkṣa-)

§20. PI ai au before consonant-groups are represented by i, u (or e, o presumably short) in Pkts., but in Panjābī they appear as long ē, ō, so in H. Guj.² etc. after lengthening of the Pkt. short e, o.

(1) Michelson: JAOS Vol. 31, pp. 231—34.

(2) Turner: § 37.

ai : ākkā (aikya-), cet (caitra-)
 au : pōttā (pāutra-).

§21. Exceptions are of two kinds, (i) those in which an originally long vowel is shortened and (ii) those in which an originally short vowel is lengthened. The first kind seems to have been borrowed in the Pkt. stage, and the second kind in the modern stage from some neighbouring dialect having opposite tendencies, possibly Bāṅaru or vernacular Hindostānī.

(i) It is interesting to note that most of the exceptions of first kind have *r* as the first member of the consonant-group that comes after the long vowel.

§22. ā > a : allā (*ārdla-), baddal (vārdala-), mang^anā (mārgati) but māṅ f. 'parting line of hair' if derived from mārga must be a loan from H. cf. Panj. *magar* 'after' (mārga + ra-?), magghar (mārgasīra-), kattak WP kattā, kattē (kārttika-) māihgā (mahārga), baḍḍhī 'bribe' is from *vārdhika-, paṭṭhā 'musele' if connected with a vṛddhi form of prsthā; apnā (ātmanah) must be a loan from H. cf. WP āpnā. Phaggan (from phālguna-, and not from phālganā-), amb (āmra-, the form amra-, also, is found in the kōśas). bajjanā (vādyate) may have come from an analogical form *vadyatē, cf. nadati: nadyatē, āṭṭā, Mul. aṭṭā (Pkt. *aṭṭa-) may be a loan from H. if it is derived from a PI word beginning with short *a* followed by a group *r* + consonant. cf. Pers. ārd.

§23. ī > i : tikkhā (tikṣṇa-) is rather difficult to explain. No PI word containing ī + *r* + consonant has been found to exist in Panjābī. The reason is that most of such words were past passive participles and they were replaced by analogical formations.

§24. ū > u : unn (ūrnā), kūdd^anā (kūrdati), kucc (kūrcā-) dubb (dūrvā), muḍḍh (mūrdhā), tunn^anā (tūrṇa-), WP kummā (kūrmā), WP Pujj^anā (pūryate), WP punnā (pūrṇā), punneā

(pūrṇimā), WP ubbhā (ūrdhvā-), sujjh occurring in Vārā Bhāi Gurdās VI, 20, 2, a composition in a mixture of Hindī and Panjābī (sūrya-). A considerable number of Skt. words with-ūr- including most of those cited above, also, appear with ur- in dictionaries. Other words are sunnā (śūnyā-, also śunya-) rukkhā (rūkṣā also rukṣa-), mull (mūlya).

Seeing the shortening of the PI long vowels before r + consonant-groups to be so regular in most words, one is tempted to regard as loans the few words where the vowel does not shorten. Such are pāssā, cūnnā, dāḍḍhā, gājjar and mājnā or mānjānā.

§25. (ii) The second kind of exceptions (words with ā) may have come from vṛddhi form or be recent loans.

a > ā: ātthan, ātthamnā, āthnā (āstana-), gāggar (gargari), sāg, sāngā (śaṅkū-), lāṭṭhī but also laṭṭh (*laṭṭhi cf. yaṣṭī-), bāt 'road,' but battī 'wick,' baṭṭī 'stone' (vartī- or vārtma), bāg (valgā), hātṭhī (bastī-), khāj (kharju-).

i > ī: rīṭṭhā (ariṣṭa-), nīd, WP nīndar (nidrā), majīṭh (mañjiṣṭhā), jibh Poṭh. jibbh (jihvā), kīttā, (kṛtā- by analogy with suttā etc.), gīṭṭhī (agniṣṭhā cf. āngāra-)

u > ū: ūncā, WP uccā (ucca-), pūch, WP pucch (pūccha-), ūṭh, WP uṭṭh (uṣṭra-), kūhl (kulyā, cf. kūlya- 'belonging to a bank, kūlinī 'river'); jūṭh, jhūṭh (juṣṭa-) both these words, seem to be loans from H, the idea of jūṭh is rather religious, and for jhūṭh the regular word in WP is kūṛ.

Unexplained changes in accented vowels.

§26. The following are the cases where vowels in accented syllables have undergone a change. Many of them are old and go back to MI., or are shared by the cognate languages also.

a > i: No satisfactory explanation can be given for this change. The Pkt. words in which this change has taken place, appear in their regular form in Panjābī when they survive in it; eg. pakvā- > Pkt. pikka- but Panj pakkā, H. id., Guj.

pākū; āngāra- > Pkt. imgāla but Panj. āgeār. pakka- and amgāra also occur in Pkts. (Pisch. §§ 101, 102.).

injh (āśru-), pijj, WP pajj (if connected with paryaya-), picchā (paśca-) H. pīchā- cf. Guj. pachī; the Panj. form is, perhaps due to contamination with piṭṭh < prṣṭha-; pinj^rrā (panjara-) H. id., Rāj. pījrā, Guj. pājrā, even Pers. panjar; mijjh (majjā cf. AMg. miṃjā Pisch. § 74), Sin. miṃa. In these words the change a > i may be due to the following palatal just as a > u is due to the presence of u in the following syllable.¹ Nevertheless normally a followed by a palatal remains unchanged, and there are cases, as below, in which a not followed by a palatal becomes i. cirā (caṭaka-) H. id. opposed to Nep. caro; pīglā (paṅgu-) H. pāglā; bikk beside bakḥ (valka-), bingā (vakrā-, Pkt. vaṃka-) H. bīkā, bākā. Panj. bāk 'a bent oval ornament for ankle must be a loan from H. mirac, WP marac (marica-: *maricya- to account for Panj. e-, cf. vaṇija-: vaṇijya-), hiran (hariṇa-), imlī (amlikā), riṇḍī (āraṇḍa-). In ginⁿnā (gaṇayati) the original word may be grṇāti as suggested by Skt. gaṇayati, Guj. gaṇvū. Poādhī jib beside H. jab, ib beside H. ab. chikkā beside chakkā (ṣaṭka-); Poṭh. ninān (nanāndā).

In Lahndī in the unaccented syllable, the change a > i is due to the influence of the final i;² e.g. kukkīṛ f., chōhir f. hēkil f. (hēkul m. boar), ranḍīṇ f., vūhir 'etc. All these must have originally ended in ī being feminines.

WP khiddū beside EP khuddō (kanduka-?) cf. Apabh. kindua; Bhavisatta. 3, 5.

Rājasthānī appears to substitute i for a in a number of tatsamas or semi-tatsamas.³

§ 27. a did not change to ī under any circumstances. Panj. chī beside chē cannot come from Skt. ṣaṭ cf. Pkt. cha. The form chī or chē is probably the result of contraction of a+ī in Pkt. chahim > Apabh. chahī.

(1) cf. Grierson's remarks that a > i may sometimes be due to a preceding palatal ch. ZDMG Vol. 49 p. 403.

(2) L. S. I. VIII² p. 250.

(3) L. S. I. IX² p. 33.

§28. $a > u$: This change is in most cases due to the influence of u in the following syllable. In Pkts. also, $a > u$ was generally due to the presence of a labial sound in a neighbouring syllable. (Pischel §104). Gujarātī has remained free from this change and also from the change of a to i .

ungal (aṅgūli-) Guj. āgaḷ; **cunj** (cañcu-) H cōc but Guj. cāc; **ungarnā** (aṅkura-), **sungarnā** (saṅkuṭati), **mucch** beside **mass** (śmaśru- cf. Pkt. mamsu-?) **kunj** also **kanj** 'snake's slough' (kañcuka-); **unjal** (aṅjali- on the analogy of aṅguli- > **ungal**, or from udañjali- 'hollowing the palms and then raising them' cf. Mar. omjaḷ, vaṃjaḷ), **khuddō** (kaṇḍuka-?), **pur** beside **par** 'upon' (upari, *uppari > Paj. uppar).

This change is specially frequent in Bengālī, and Oṛia.¹ In Lahndī and Kashmīrī dissyllabic words often take u in the second syllable due to the influence of the final Apabh. u . Thus Nom. Sing. **kukkuṛ**, **chōhur**, **raṇḍuṇ** 'widower' but Nom. pl. **kukkar**, **chōhar**, **raṇḍaṇ**.²

§29. $a > ē$: Due to a following h under definite conditions. See § 75.

$a > ē$: **bēl** (vaḷli-), **chēj** or **sēj** (śayyā) go back to Pkt. vēlla- and sējja (Pisch. §107). **sēllā** 'spear' (śalya-), **chējja**: H. chājja is a recent example; for **chē** 'six' see § 27.

§30. $a > ai$: (i) Due to a following h under definite conditions. See §§ 70-71.

(ii) In a number of **tatsama** or recent loan words, this change is found in an accented syllable due to a following nasal. Some of these examples are shared by H. and Mar. **Sainkar** (śaṅkara-); **baingan**, H. *id.* (vaṅgana-); **paintī**, H. pāitīs (Pkt. paṇatīsa), **saintī** H. sātīs (Pkt. sattatīsa-); **pāihaṭ**. H. pāisath (Pkt. paṇasatṭhi); H. pāitālīs, sātālīs, but Panj. **pantālī**, **santālī** (Pkt. paṇacattālīsa, sattacattālīsa-). The nasal in **saintī**, **santālī** is perhaps due to analogy of **paintī**, **pantālī**. WP **paine** but EP **panc**, H. *id.* 'arbitrator'; WP **saincā** but

1. Grierson: ZDMG Vol. 49 p. 403.
2. L. S. I. VIII¹ p. 253.

E P. *sancā* 'mould,' WP. *painchī* but EP *panchī* 'bird,' WP. *kaiṇṭhā* but EP *kaṇṭhā* 'necklace'; Poṭh. *gāidhlā* but EP *gāidhlā* 'muddy'; WP *bāissarī* but EP *bansarī* 'flute'; WP *kainc'nī* but EP *kanc'nī* 'dancing girl'; H. *gāidā* (*gaṇḍaka*-), Mar. *māid* (*manda*-, Bloch § 58).

In the Panj. word *aincī* from Eng. *inch*, *i* has become *ai*.

§31. It may be interesting to point out that final *a* in the names of the Hindī letters क, ख etc., is often pronounced as diphthong *ai* or [æ] in Panjābī, thus *kai*, *khai* or [kæ, khæ] etc. Another tendency is to pronounce it long, thus *kā*, *khā*, etc., this of course is necessary because Panjābī words do not end in short vowels except final *ə*.

§32. *a > au*: (i) Due to a following *h* under certain conditions. See § 72.

(ii) Due to a following nasal as in *a > ai* like which this, also, is more frequent in WP and is confined to *tatsamas* or loans. *caumpā* (*compa*-), EP *baunsi*, *bansi* beside *bainsi* (*vamśā*), EP *kant*, WP *kaunt* (*kānta*-); EP *saklamp*; WP *saklaump* (*saṅkalpa*-).

§33. *i > u*: This again is due to umlaut, *i. e.*, the influence of an *u* in the following syllable, and is very rare. *bund* beside *bind* (*bindū*-), *nuccaṇā* beside WP *niccaṇā* (**niccaṇā*, intransitive of *nacōṇā* < *niścōtati*). *sungh-nā* (*śiṅghati*) comes perhaps from **śṛṅkhati* cf. Wackern § 146.

§34. *i > e*: Due to a following *h* under certain conditions. See § 76.

i > ē: According to Pkt. grammarians, *i*, *u* often become *e*, *o* before consonant-groups (Pischel § 119). Such words are more properly to be derived from Vṛddi-forms (Bloch § 80). *kessū* (*kiṃśuka*-: *kaiṃśuka*-), *nēmbū* (*nimbūka*-: *naimbuka*-), *sēm* (*śimbā*: *śaimbya*-), *sēṭh* 'expressed sugarcane' (*śiṣṭa*-: **śaiṣṭa*-) cf. H. *sīṭh*, Mar. *śīṭ*.

§35. **i > ē**: The words in which this change has been noticed by Pkt. grammarians can be explained otherwise (Pisch. §§115, 122). In **Panjābī** two examples have survived which are, also, shared by other IAVs.

As to **khelnā**, **khədnā** (**kriḍati**), it is probable that there were two separate roots $\sqrt{\text{kriḍ}}$ and $\sqrt{\text{khel}}$ in PI which were confused with each other in Pkts. (cf. Pischel §122).

bahērā (**vibhṛtaka-**). Pischel §115 quotes **bahēṭaka** as found in **Vaijayantī** 59, and **vahēḍaka** in **Böhtlingk**. Evidently the form in which the word was borrowed by Vedic from the aboriginal speech seems to be different from the form which gave rise to the modern words. AMg. **vibhālaē** points to **vibhēḍakaḥ** (Pisch. § 121, Bloch § 80).

§36. **u > a**: Only one example has been found in which an accented **u** has changed to **a**, WP **appaṛnā** beside **uppaṛnā** (**utpatati**). In **maulnā** 'to blossom' the change goes back to Pkt. (**mukula-** > **maūla-** Pisch. §123) where it is regular. cf. Pkt. **maū-** < **mṛdu**.

§37. **ū > i**: **siūnā**, **seōnā** (**svarṇa-**: **suvarṇa-**: ***sivarnā-**).

§38. **ū > o**: Like **i > ē**, this change, too, noticed by Pkt. grammarians can be explained by **vṛddhi** forms (Pischel § 125, Bloch 80). **pōnnā** (**pundra**: **paundra-**), **pōkkhar** (**pūṣkara-** **pauṣkara-**), **pōl** (**pūlya-** ***paulya-**). **mōtthā** (**mustā**: ***mausta-**), **kōṛh** (**kuṣṭha-**: ***kauṣṭha-**, cf. Pa. **kōṭha**), **mōklā** (J. Skt. **mutkala-**: ***mautkala-**), **ṭhōhlū**, Mul. **ṭhōhl** (**sthū'ā-**: **sthaulya-**). **pōtthā** (**pustaka-**: ***paustaka-**) really comes from Pehl. **pušt** 'skin' connected with Pī **prṣṭha-** (**Grundriss Irānisch** Vol. I pt. 2 p. 274) for the word is not very old in Skt.

§39. **ē > ī**: as in **rīn** beside **rēn** (**rēnu-**).

§40. **ō > ū**: as in **jūn** 'birth past or future' (**yōni-**).

VOWELS IN UNACCENTED SYLLABLES.

Treatment of the final syllable.

§41. The final syllable of a PI word has remained in an unstable condition throughout its development down to the modern times in consequence of which it has been undergoing a gradual and constant decay. In the earliest stage a PI word in its inflected form could end in a vowel or a consonant. By the time of Pāli and Aśoka, all final consonants had disappeared leaving no trace except -n after a short vowel and -m which became anusvāra. What was in PI devāḥ, devān, devāt, devam, tasmin, kurvan, bharēt, etc., became in Pāli devā, devā, devā, devam, tassim, kuvvam, bharē etc., respectively. The Pkt. forms *parisā* (*pariṣat*), *maṇam* (*manah*) etc., are not the cases of lengthening a vowel after the elision of a final consonant, or of changing the final consonant into anusvāra, but are due to the further addition of case terminations so that they may look like inflected forms of the most common types.

§42. Although the final vowels held their position much longer than the consonants, yet several cases of preference for a short vowel are noticeable in Skt. in its transition from Vedic, e.g. RV *yātrā*, *tātrā*, *ātrā*, *kūtrā* are handed down in Skt. as *yatra*, *tatra*, *atra*, *kutra* only. More examples can be quoted from Pāli (Geiger §32), and Prakrits (Pischel §113).

The final anusvāra often becomes the nasalisation of the preceding vowel. Hundreds of such cases can be quoted from AMg. and other Pkts.

§43. As we pass from Pkts. to Apabh. we find that the final vowels have once more been shortened. Here the words end in vowels only, usually short, pure or nasal.

§44. In most of the modern languages the final short vowel of the Apabh. stage after a consonant has also disappeared, thus Apabh- *gharu*, *phalu* etc., become Panj. H. *ghar*, *phal*, Guj. Mar. *ghar*, *phal*, etc. The final vowel after another vowel

coalesced with the latter to form a single long vowel, thus Apabh. *ghōḍaū*, *māliū* become Panj. H. *ghōṛā*, *mālī*, Guj. Rāj. *ghōṛō* or *ghōḍō*, *mālī*. The languages which retain the final short vowel after consonants are Sindhī and Bihārī. Panjābī belongs to the other category although an extremely short vocalic element [ə] is frequently audible at the end of a word. On the whole, its effect is not so distinct as in Sindhī.

§45. The decay of the final syllable is a striking phenomenon of the languages of the Indo-Iranian branch. "Numerous examples of reduction and loss in the Middle and New Indo-Iranian dialects of the final syllable existing in the Old Indo-Iranian languages may be gathered from almost every page of the book"—Louis Gray's *Indo-Iranian Phonology*. (§ 961).

§46. A potent factor in the decay of syllables as seen in the more recent stages of the Indo-Aryan vernaculars (esp. H. Panj. Guj.) has been the absence of stress-accent on those syllables. The final syllable has always remained unaccented, and hence the gradual decay in its transition from one generation to the other.

§47. For the greater weakness and decay of the final sounds of a word than the initial ones, another reason may be given; viz., the economy of effort. Every speaker becomes more or less conscious of the beginning of separate words when using them with different suffixes and prefixes to express the allied meanings. Now mutual intelligibility being the main object of language, the effort of the speaker to speak and that of the hearer to hear the final sounds of a word are relaxed as soon as the intended meaning has been disclosed by the initial syllables. Consequently the final sounds lose their importance and thereby become more liable to decay.

§48. As mentioned above, Pkt. words could end in a vowel, short or long, or in *anusvāra* preceded by a short vowel only. In Apabh. the long vowels were shortened and the *anusvāra* was

changed into the nasality of the preceding vowel. In Panjābī they all have disappeared after a consonant, but have contracted after a vowel.

§49. Examples of the loss of final vowels.

	Skt.	Pkt.	Apabh.	Panj.
Pkt. -a	kara	kara	kara	kar
	pāñca	pañca	pañca	pañj
	saptā	satta	satta	satt
Pkt. -ā	mūrdhā	muddhā	muddha	muddh
		(Bhavisatta. 167, 4)		
	ātmā	appā [Panj Pkt. — *āppā]	—	āp
	lajjā	lajjā	lajja	lajj
	jāṅghā	jaṅghā	jaṅgha	jaṅgh
			(Bh. 77, 2)	
Pkt. -i	upari	uvari cf. AMg. uppim	—	uppar
Pkt. -ī	agnīḥ	aggī	aggi	agg
	kukṣīḥ	cf. [kuechī	kuechi]	kukkh
	bhaginī	bhainī	vahinī	bhain
			(Bh. 309, 4)	
Pkt. -u	ikṣūḥ	*ikkhū, cf. uechū	—	ikkh
Pkt. -ū	vidyut	vijjū	vijju	bijj
	śvaśrūḥ	sassū	sassu	sass
Pkt. -ē	krōḍē	kōḍē	—	kōl
	pārśvé	passē	passē	pās
		(Panj. Pkt. *pāssē)		
Pkt. -ō	putrāḥ	puttō	puttu	putt
	bālāḥ	bālō	bālu	bāl
Pkt. -am	phālam	phalam	phalā	phal
Pkt. -im	ākṣi	[acchim]	[acchi] (Bh.)	akkh
Pkt. -um	āśru	amsum	—	injh, WP. anjh.

§50. From the pronouns of the first and second persons plural, *asmā*, **tuṣmā*, we should expect P'anj. **as[s]*, **tus[s]* through **assē*, **tussē*; but actually we get *asī*, *tusī*, or *asā*, *tusā*. The *ī* in the first pair seems to represent the instrumental case termination because after them the agent sign *nē* is not used. The *-ā* in *asā*, *tusā* seems to be the regular oblique plural termination added to *as[s]*, *tus[s]*, on the analogy of nouns. These forms could not have come from *asmān*, **tuṣmān*, for they, too, should have given *as[s]*, *tus[s]* through **assā*, **tussā*. The conjecture that *ā* in *asā*, *tusā*, is an oblique plural termination is strengthened by the fact that the agent sign *nē* can be optionally used after them. Before other postpositions like *nū*, *dā*, *tī* etc. *asā*, *tusā* (and not *asī*, *tusī*) are used. When accented on the first syllable they are pronounced separately from the postpositions, thus *ásā nē*, *ásā dā*, *túsā nū*. But when accented on the second syllable they are pronounced as one word with the postpositions. In this the nasalisation of *-ā* is taken away, the initial *a-* of *asā* omitted, and the *-s-* of *tusā* changed into *-h-* which then is shifted to *t*. The postposition *dā* becomes *ḍā*. The change of *s > h* and the omission of *a-* are optional in Mājhī.

Vowels in non-final (unaccented) syllables.

§51. Preaccentual.

(a) When the syllable was initial and consisted of a vowel alone, it was reduced to a neutral vowel, which in some cases regularly and in others optionally disappeared. But *u* in dialects other than Poādhī tends to maintain its *u* quality however short it may become.

a: *gūtthā*, (*aṅgūṣṭha-*); *nhērā*, WP *hanērā* also (**andha-kara-*); *riṭṭhā* WP *harīṭṭhā* (*āriṣṭa-*); *khārā*, *akhārā* (*akṣavāṭa-*); *bacc*, WP *vaṇṇ* (*āpatya-*), the *a-* must have lost very early, *baccā* is from Pers. *bacca* as shown by *b-* in WP.; *dhaun* (*ārdha + māna-*); *nāj*, *anāj* (*annādyā-*); *gahā*, *agahā* (*āgra + ?*); *hun* (*adhunā*).

The dropping of **a**- in **asā** has already been spoken of. **maus** (**amāvāsyā**) may be a loan, or **-m-** has been preserved through the loss of **a**- before the change **-m->-(ṽ)**. **dhauncā** (**ardha-pañcama**-) is a loan because of **-ñc->nc**.

§52. **ā**: **Hārḥ** (**Āṣāḍha**-). The **Ḍōgrī** pronunciation of this word is peculiar, something like **ahār** [**ʔ.ā:r**]. WP **akhāṇ** (**ākhyāna**-). More cases can be cited from Persian loanwords, e.g., **rām** or **arām** (**ārām**); **bāj**, **abāj** (**āvāz**); **sān**, **asān**, (**āsān**) etc.

§53. **i**: For **i** also one has to look to Persian loans. **lāj**, **ālāj** (**‘ilāj**); **nām**, **anām** (**in‘ām**) etc.

I: **amān**, vul. **mān** (Pers. **imān**); **asāi**, vul. **sāi** (Pers. **‘isā+i**).

§54. **u**: **utahā** or **tahā** (**ut+?**); **utārnā**, Poādhī **tārnā**, **atārnā** (**uttārayati**); **uṭhaunā**, Poā. **ṭhaunā**, **aṭhaunā** (**utthāpayati**). In **baṭnā**, WP **vaṭṭnā** (**udvartana**-) the loss of **u** must have taken place before the shift of accent. cf. **H. ūḅṭan**. Similar may be the case with **bakkhar** (**upaskara**-), **baihnā** (**upaviṣati**) and **baiṭṭhā** (**upaviṣṭa**-).

§55. **ē**: **ē** was first reduced to **e** or **i**, and then became neutral vowel (or was lost) **rinḍ** or **arinḍ** (**aranda**-), **geārā** (**ēkādaśa** cf. **H. igyārah**, **Guj. agyār**), **kattī** (**ēkatrimśat**). Similarly the words for 41, 51, 61, 71, 81, 91, 101 are pronounced without and sometimes with the neutral vowel. Other compounds of **ēka**, also, lose the **ē**-, e.g., **kaṭṭhā**- (**ekasthā**), **kallā** (**Pkt. ekkalla**-).

§56. (b) When an unaccented vowel comes after a consonant, the same thing happens, viz, it is reduced to a neutral vowel which may disappear but still leaves the impression of a vowel owing to the explosion of the consonant. The remark about **u** applies here also. The change **u > a** takes place if the next syllable contains **ō** or **ū** but not otherwise. Examples illustrating this rule will be found under **ū**:

§57. **a**: **takhān** (**takṣāṇa**-), **phalāh** (**pālāśa**).

ā: **jamāī** (jāmātrka-) where -m- is of secondary origin; WP **bhaṇṇēā** (bhāginēya). In Pers. loanwords *e.g.* **bajār** (bāzār,).

§58. i: WP and Poṭh. preserve the i unchanged.

basāh, WP **visāh** (viśvāsa-); **naputtā**, WP **niputtā** (niṣputra-); **nasaṅg**, WP. **nisaṅg** (niśśaṅka-).

i: **narōā** (nīrōga-), **lalārī** (nīla+kāra-), cf. Pers. nīlkār; nīlgar which gives Panj. **līlgar**.

§59. u: **purānā** or **parānā** (purāṇā), **dukān**, Poā. **dakān** (Pers. dukān).

ū: **tuḷāī** (tūla + ?)

§60. (i) Unaccented i, ī, ē become e before [h]-ā, [h]-ō. but a closer i before ū.

peārā (priyakāra-), **seāl** (śītakāla-), **keārā** (kēdāra-), **beāh** (vivāha-), **dehārā** (divasa- cf. Mar. dīs), **tehāēā** (*trṣāyita-), but **jiūn** (jīvana-), **neōdā** but **niūdā** (nimantra-), **gheō** WP **ghiū** (ghṛtā-), **pēo** WP. **piū** (pitā).

§61. (ii) ū, ō followed by a syllable containing u, ū or ō become a.

damūhī (Panj. dō+mūh+ī); **dasūtī** (Panj. dō+sūt + ī); **kaputt** (kuputra-), **kasūtā** (*kusūtra-) **cakōr** (Paj. cu + kōr standing perhaps for kōn < kōṇa-); **cakhūnjā** (Paj. cu + khūnjā); **kabōl** (Paj. ku + bōl).

§62. (iii) ū, ō followed by a syllable containing ā, ī, ē become u.

kudhabā (Panj. ku + dhab + ā); **dutahī** (Paj. dō + taih + ī); **dutārā** (Panj. dō + tār + ā); **cuphārē** (Paj. cu + phēr + ē); **kunīt** (Panj. ku + nīt); **kurīt** (Paj. ku + rit); **dusērā** (Paj. dō + sēr + ā); **kunāū** (Panj. ku + nāu), **nukilā** (Pers. nōkīla), **kuhārā** etc.

§63. The above changes in an unaccented vowel before an accented syllable are quite regular and frequent in nominal

and verbal derivation when the shift of accent brings about this condition.

chóṭṭā: chuṭāī, **níkkā**: WP **nakērā**, **pīlā** 'yellow': **paláttan** 'yellowness' **káurā**: **kuṛáttan**; **bíkkhar**: **bakhér**, **nígghar**: **naghār**, **jím**: **jamā**, **sím**: **samā**, **bij**: **bajā**, **tól**: **tuḷā**, **khēhl**: **khalhā** etc.

§64. **Post-accentual**.—A short vowel (a, i, u) after an accented syllable is (i) reduced to a neutral vowel, (ii) but is altogether omitted if the accented syllable of the resulting word is closed by a short or single consonant.

(i) **kāṅgan** (kaṅkana-), **cānnan** (candana-), **kájjal** (kajjala-), **kápp^arā** (karpaṭa-), **cíbbhar** (cibbhaṭa-), **dákkhan** (dakṣiṇa-) **sátthal** (sákthi), **mānak** (māṇikya-), **títtar** (tittirā-), **úkkarnā** (utkirati), **báiran** (vairinī), **mállan** (mālinī), **bánaj** (vaṇijya-); WP **pábban** (padminī), **mírac**, WP **márac** (marica* maricya-) **úggarnā** (udgurati), **káram** (kuṭumba-), **kúkkar** (kukkuṭā), **lākkar** (lakuṭa-: *lakkuṭa-), **súrāg** (suruṅgā), **phággan** (phālguna-), **gúggal** (gūlgalk), **úngal** (aṅgūli-), **kānganī** (kaṅgunī), **takk^alā** (tarku-).

§65. (ii) **tírchā** (tiraścā-), **pútlā** (puttala-), **khúrpā** (kṣurapra-) **dóhtā** (dauhitra-), **háhldī** (haridrā), **dhártī** (dhāritrī); **bījli** (vidyut), **pásli** but also **páss^alī** (pārsu-).

§66. Of dissyllabic words whose scheme is $\underline{\text{c}} \text{ } \text{v}$ where the first syllable is open and the second closed by a single consonant, there is an alternative pronunciation $\underline{\text{c}} \text{ } \text{v}$ i. e. with the first syllable closed and the second open. This latter pronunciation is more frequent in words where a non-stop separates the vowels than where a stop comes between them.

ban^at or **bant^a** 'structure,' **camak** or **camk^a** 'brilliance', **dhar^at** or **dhart^a** 'earth', **bhal^ak** or **bhalk^a** 'to-morrow', **mas^ak** or **mask^a** 'water skin', **ṭaihl^a** or **ṭaihl^a** 'service etc.; with stops: **bhag^at** or **bhagt^a** 'devotee,' **nag^ad** or **nagd^a** 'cash'.

§67. Long vowels as a rule do not come after accented syllables except in final position, e. g., *kālā*, *gādhā* *carhāi* etc.—But if a long vowel is left unaccented after an accented syllable through a shift of accent, it is treated as above after being shortened; e. g., *parīkṣā* > *parikkhā* > *parakh*; *nirīkṣā* > *nirikkhā* > *nirakh*; *harītaki* > E. P. *haraṭ*, WP *harīṭ*.

Effects of *h* on vowels.

§68. It is a curious fact that the presence of an *h* in the immediate vicinity of a vowel brings about important changes in its pronunciation. These changes may be studied under two heads (i) changes in timbre and (ii) changes in pitch. The first kind of changes, spread over a wide area—Panjābī, Sindhī, Gujarātī, Hindī, Paīśāca, and Persian, are accompanied in Panjābī simultaneously by tone-effects also, except in E P when *h* is intervocalic.

§69. In Mod. Persian what is denoted by *fath* (i.e. *a* in the Native Script) is actually pronounced *e* before an *h*, thus the word in native spelling *mahr* is pronounced *mehr* 'kindness'; *ka[h]*, *ke[h]* 'that'; *ca[h]*, *ce[h]* 'what' etc. In these cases, however, the *a* i. e. the *fath* goes to Pehl. *i*. In Gujarātī the whole group *ah* becomes *ē*. The changes undergone by a vowel before *h* in Hindustānī have been described by Dr. Bailey.* The Panjābī changes are very similar to those of Hindustānī with a few differences. The *h*, if final or followed by a consonant, shades off into the high tone, while in an intervocalic position it may (in WP) or may not do so (in EP). For Sindhī see L. S. I. VIII¹ p. 22.

(1) *Grundriss der Irānischen Philologie*: I. pt. 2, p. 21, § 3, 4. Cf. Sten Konow: J.R.A.S. 1911 p. 5.

(2) Grierson: *Phonology*, Z.D.M.G. Vol. 49, p. 409. Turner: "The *e* and *o* vowels in Gujarātī", §11 (vi) b.

(3) *Bulletin of the School of Oriental Studies*: II. p. 545.

§70. (i) An accented *a* followed by an *h* which is either final or followed by a consonant is pronounced *ai* at a higher tone, the *h* itself becoming silent. In the Gurmukhī script, an *i* is added to the *h*.¹

kaih, spelt in Gurmukhī kahi (kathaya, Pkt. kahōhi),

baih, „ „ bahi, (vaha, Pkt. vahahi ?)

kaihnā „ „ kahinā, (kathana-)

jaihmat „ „ jahimat (Pers. zahmat).

§71. (ii) If the *h* is followed by a short *a*, the *a* before *h* changes to *ai*, but the tone-effect does not take place. kaihān, Gur. kahin (kathana-) but also kaihān [kâen], kaihar, Gur. kahir (Pers. qahr) also kaihā [kâer.]

§72. (iii) An accented *a* may also be pronounced as *au* before an *h* under the same conditions as in (i) and (ii) above. In the Gurmukhī script, *u* is added to the *h*.

pauh, Gur. script pahu, (prabhā) also paih.

kauh, „ „ kahu, (kathaya, Pkt. kahasu, kahahu)
also kaih.

rauh, „ „ rahu, (rásah, Pkt. rasō) beside raih.

naūh, „ „ nahū, (nakhāh, Pkt. nahō), beside nōih.

pauhar, „ „ pahur (prahara-) also paihar, paihr, pauhr

bauh^{at}, „ „ bahut (bahutva-).

Note that in Persian loanwords *a* before *h* does not change into *au*.

§73. In the *tadbhava* words the changes *a* > *ai* and *a* > *au* before an *h* are probably due to epenthesis, for there was an *i* or *u* after *h* in almost all cases. Moreover these changes must have taken place before the elision of the final *i*, *u*, and when the *h* had turned into a tone, the two vowels naturally resulted

(1) Beames I p. 131, Grierson; Phonology, Z.D.M.G. Vol. 49 p. 402.

into a diphthong; thus, Pkt. kahēhi > kaih [kʌe]; Pkt. raso > Apabh. rasu > old Panj. *rahu > rauh [rʌo].

§74. The two alternative pronunciations of one and the same word with ai and au are perhaps due to confusion of different forms, thus

rasō > rauh, rasēna or rasaiḥ > raih
nakhō > naūh, nakhēna or nakhaiḥ > nāih.

At first these pronunciations were used for different cases of the same word; later one form was used for all the cases. This phenomenon may have been dialectal, i.e., one dialect chose ai for all cases and the other au. Subsequently borrowing took place, and hence both the pronunciations are found in one and the same dialect.

§75. (iv) An accented *a* before *h* which is followed by *ā* or *ī* is optionally pronounced as *e* or *ai*; thus:—

sahā, sehā or saiḥā (śaśā[kā]-)

pahā, pehā or paiḥā (patha-)

gahā, gehā or gaiḥā (graha-)

kahī, kehī or kaiḥī cf. H. kaśī, kassī

nahī, nehī or naiḥī cf. H. nahī.

The ai pronunciation before *ī* is peculiar to Doābī of the Hoshiārpur district.

This change, also, was perhaps originally due to the presence of an *i* in the next syllable, e.g. in kehā (kathita-), rehā (rahita-); pehā (pathi-); and later was extended analogically.

§76. (v) Accented *i*, *u* are pronounced *ē*, *ō* before *h* as in (i) and (ii).

bēh (vīṣa-), WP bhāh (bīsa-), [K] tēh (tṛṣā), [K] kēh (kaśya cf. H. kis), similarly jāh-, āh. tōh (tuṣa-), khōh (kṣudhā), bhō[h] (busā-), mōhrī (mukhara-), mōhlā (mūsala-). For similar phenomena in Persian, see Grundriss der Irānischen Philologie: I. pt 2, p. 25 § 5; p. 30 § 5.

§77. (vi) In a few cases accented *a*, *i*, *u* are lengthened before a final *h*. *bāh*, WP. *vāh* (*vaśā*), *tīh* (*tṛṣā*), *nūh* (*snuṣā*).

§78. (vii) In some words accented *ē*, *ō* are pronounced *ī*, *ū* before *h*. *mīh* (*māgha-*) *līh* (*lākhā*), *pīhg* or *pīgh*, (*prāṅkhā*) H. *sīrhī* (*śrādhi-*) *pūjhna* or *pūhjnā* (*prōṅchatī* cf. Pkt. *punchai* but H. *pōchnā*); *sūh* 'news' (**śōdhi* cf. *bōdhi*) *sūhnī* (*śōdhanī*), *sūhā* (*śobha-*), *kūhnī* or *kōhnī* (*kaphoni-*). The changes *ē* > *ī* and *ō* > *ū* and inversely *ī* > *ē* and *ū* > *ō* are fairly common in *Doābī* of the *Jālandhar* and *Hoshiārpur* districts.

§79. Tonic effects of *h* on vowels.

The important changes which an *h*, whether standing alone or forming part of the voiced (and not of the voiceless) aspirates, brings about in a neighbouring vowel had long been a puzzle to the students and speakers of *Panjābī* till Dr. Grahame Bailey discovered their true nature *viz.*, that they consisted in altering the pitch of the vowel, technically called tones¹. People, no doubt, had been conscious of the peculiar way in which the so-called voiced aspirates of the *Gurmukhī* script were pronounced by them. Tradition has it that *Mahārājā Ranjīt Singh* used this peculiar pronunciation as a test to detect the *Hindostan* (*i.e.* *U. P.*) people entering the *Panjāb* without a permit. For foreigners, Indians or others, it is very difficult to acquire this pronunciation. Hence the *Panjābīs* often amuse themselves by challenging foreigners to imitate this pronunciation which the latter fail to do even after many attempts.

§80. The early European scholars could not discover where-in the peculiarity of this pronunciation lay. The *Ludhiana Missionaries* who brought out a grammar and a dictionary of *Panjābī* in 1850—54², speak of the *Panjābī* sounds represented by the

(1) *Panjābī manual*: 1912 pp. xvi-xvii; *Panjābī Phonetic Reader*: 1914 p. xv; *Linguistic Studies from the Himalayas*: 1915 pp. ix-xii and *passim*.

(2) *Panjābī Grammar* by J. Newton, *Ludhiana* 1851, two subsequent editions. *Panjābī Dictionary* by Janvier, *Ludhiana* 1854.

Gurmukhī letters ਘ 'gha,' ਙ 'jha,' ਞ 'dha' etc. as merely aspirated forms of ਗ 'ga', ਜ 'ja', ਟ 'da', etc.

In 1859 John Beames noticed that the Panjābī pronunciation of ਮਝ majh 'a buffalo cow' did not exactly conform to its spelling¹. He thought, "it might be represented by *meyh*, a very palatal *y* aspirated; perhaps in German by *möch*, or rather with a medial sound corresponding to the tenuis *ch*." As the observation was made at Gujrāt and Jehlam where the tones exist in their usual varieties, the *j* was not aspirated but was preceded by the high tone. Later on Tisdall (1887) remarked "that *h* is very lightly sounded and is often entirely inaudible (e.g. *kihā*, *rihā* are pronounced *kiā riā*). At other times it serves to lengthen the sound of the preceding vowel (e.g. *bihlā* or *wihlā* pronounced *bēlā* or *vālā*)"². Evidently it is a case of high tone which has baffled the author. Twenty years later. P. J. Fagan wrote, "But aspirate sonants are pronounced like surds, e.g., *ghar* 'house' sounds very like *khar*, *Bhaṭṭī* like *Phaṭṭī*, *Dhāriwāl* like *Tāriwāl*"³. If the remark applies to the language of Hissar which is a tone language, the initial sound is an unaspirated sonant stop followed by a low tone. But if the remark applies to Panjābī which fact is not clear in the context, the pronunciation represented is an unaspirated voiceless stop followed by a low tone. From among Indian writers, Bāwā Budh Singh notes that the Nāgarī letters भ 'bha', ध 'dha' etc. were not suitable to represent the Panjābī sounds "produced in the throat"⁴.

§81. Independently of the Rev. T. G. Bailey, I found in November 1912 that when Ludhiānī was transcribed in Nāgarī

(1) *Comparative Grammar* I p. 71.

(2) *Simplified Panjābī Grammar* in Trübner's Collection of Simplified Grammars, 1889, p. 7.

(3) *Gazetteer of the Hissar District*. 1908 p. 68.

(4) *Hans Cōg*: (Gurmukhī) 1914 p. 13 "Panjābī sangh viccō jō awāj nikkaldī hai, usnū dassaṇ lai ਘ, ਙ ād dī śakal kāfī nahī sī."

or Gurmukhī scripts, each of the symbols called the voiced aspirated stops, represented three different sounds of the Ludhiānī dialect as for instance in *ghar*, *bagheār* and *bāgh* which in Phonetic script represent *k̄ar*, *bəgē.ā.ṛ* and *bāḡ* respectively. Discussing them with Principal Woolner, I came to the conclusion that No. 2 was the sonant variety of No. 1. It was, also, noticed that if voiceless unaspirated stops were pronounced at a very low tone as when making the lowest notes in *alāp* (solfaing) the acoustic impression was somewhat similar to pronunciation No. 1, but beyond this I could not go.

§82. The tones cover a much larger area than has been mentioned by the Rev. T. G. Bailey. In fact they stretch right upto the Jamnā in the east, and occupy the districts of Ambālā, parts of Karnāl, Rohtak, Hissār and Bikāner, the whole of Ferozepore, Shaikhupurā, Lahore, Lyallpur, Gujranwala, Gujrat, Jehlam, Rāwalpindī, and the Dogrī area, parts of Abbotābād, Hazārā and Simla together with the whole of the intervening area.¹ Dr. Bailey has noted the existence of tones in some of the Pahārī dialects and in Ṣ'pā (JRAS 1921, pp. 469-70) although Col. Lorimer doubts their existence in the latter (JRAS 1924 p. 206).

§83. Dialects differ as regards the effects of an initial or intervocalic *h* on vowels, as regards the devoicing of the initial stop left in place of a voiced aspirate after its *h* has been changed into a tone, and also as regards the kind of the tone produced by the *h* of a voiced aspirate. Examples of these various effects are found in Dr. Bailey's **Linguistic Studies from the Himalayas**, 1915 pp. ix-xii and *passim*. Possibly there are minute differences in the total rise and fall of the pitch as well.

(1) This statement rests partly on the personal observations which I made on the spot in my trips undertaken on behalf of the Panjab University to collect material for a Panjābī Dictionary, and partly on observation of the pronunciation of persons coming from these districts.

§84. In Ludhiānī these effects of *h* are as follows:—

(1) Initial single *h* of whatever origin is unvoiced (*i.e.* is of the same quality as *h* in *kh*, *ch* etc), and, therefore, has no effect on its neighbouring vowel; thus *hatth* [hət:h], Wazīrābādī [ɦət:h], (*hasta-*); *hakk* [ɦək:] Wazīr. [ɦək:] (Pers. *haqq*), *harān* [ɦərə:n], Waz. [ɦərə:n] (Pers. *hairān*); *hōṭal* [hōṭəl] Waz. [ɦōṭəl] (Eng. *hotel*).

§85. (2) Intervocalic single *h* of whatever origin is partly voiced and partly unvoiced. It remains *h* when followed by an accented syllable but may become a tone if preceded by an accented syllable, *luhār* [luɦɑ:r], W P [luɑ:r] (*lōhakāra*); *kahānī* [kəɦani] W P [kɑɦni] (Pres. *kahānī*); Ludhiana people pronounce the English word *behind* as [biɦɑ ɳɖ] while Wazīrābād people pronounce it as [bi.ɑɦɳɖ]. *lōhā* [lōɦɑ or lōɑ] (*lōhá-*), *lāhā* [lɑɦɑ or lāɑ] (*lābha-*)

§86. (3) An *h* final or immediately followed by another consonant is always changed into a tone; *khōh* [khô:] (*kṣudhā*), *sōhnā* [sôɦnɑ] (*śōbhana-*); *rāh* [râ] (Pers. *rāh*), *rāhdārī* [râdɑri] (Pers. *rāhdārī*).

§87 (4) An *h* forming part of the MI voiced aspirates together with the groups *ṇh*, *mh*, or of Mod. Indian loanwords loses itself in raising the pitch of the accented syllable if it precedes the *h*, or lowering its pitch if it follows the *h*; *e.g.* *bāgh* [bâ:g] (*vyāghrá-*), *sānjh* [sâɦɳ] (*sandhyā*); *madhānī* [mədɑ:ni] (*manthāna-*).

§88. (5) But the voiced aspirated stops lose their voice also besides the *h* when they come at the beginning of a word; thus *ghar* [kɑr] (*ghara-*), *dhār* [tɑ:r] (*dhārā*) etc.

§89. A stop in the interior of a word resulting from a voiced aspirate that has changed its *h* into a tone is not devoiced as it is in the initial position. But there are a few exceptions to it:—

(i) If the element preceding the voiced stop is of the nature of a prefix, the resulting stop is devoiced, *e.g.* *adhāram* [ə'tɑrəm]

(adharma-), kudhārəm [kʊ't̪ɑrəm] (kudharma)- Similarly in kudhān [kʊ't̪ɑ:n], abhāggā [ə'pɑ:g :ɑ], nirbhāg [nir'pɑ:g], nabhāg [nə'pɑ:g], kudhabā [kʊ't̪ɑbɑ], nadhāl [nə't̪ɑ:l]. Evidently these words are of late origin and not regular *tadbhavas* for as such they should have appeared as *āham or *hamm, *kāham etc. In pardhān [pər'dɑ:n], parbhāt [pər'bɑ:t], the stop is not devoiced because here par- does not sound as a prefix, the words dhān and bhāt not being in use in the allied sense in Panjābī.

§90. (ii) In the following words the stop has been devoiced, perhaps because the accent was equally divided, and hence each part appeared as a separate word: kirtghān [kirt̪ək̪ɑn], biccghār or bicghār [bic̪:ək̪ɑ:r, bick̪ɑ:r], bhasbhasā [pɑsp̪ɑsɑ] dhurdhuri, [t̪urt̪uri].

§91. In words with syllabic scheme $\sim \sim$ ($\sim \sim$) if any of the first two syllables has a low-tone vowel, it shifts to or affects the other also. Thus,

dhakānā [t̪ək̪ɑnɑ, t̪ək̪ɑnɑ, or t̪ək̪ɑnɑ],
 bhukānā [p̪uk̪ɑnɑ, puk̪ɑnɑ or p̪uk̪ɑnɑ]
 ghaṭānā [k̪əṭ̪ɑnɑ, k̪əṭ̪ɑnɑ or k̪əṭ̪ɑnɑ]
 parhāī [p̪əɾ̪ɑi p̪əɾ̪ɑi, or p̪əɾ̪ɑi]
 kaḍhāī [k̪əḍ̪ɑi, k̪əḍ̪ɑi, or k̪əḍ̪ɑi]
 bharjāī [p̪əɾ̪jɑi, p̪əɾ̪jɑi or p̪əɾ̪jɑi].

§92. In verbs which have a high-tone vowel followed by a voiceless stop, the high-tone becomes level in its transitive or causal form:—

paūhcnā [p̪āʊcnɑ] : pucānā [pucɑnɑ]
 baihknā [b̪āeknɑ] : bakānā [b̪ekɑnɑ].

§93. As to the origin of Panjābī tones, nothing more can be added to what has already been written by Dr. F. W. Thomas¹ and Prof. Jules Bloch².

(1) Bulletin of the School of Oriental Studies, II, p. 829,
 (2) Mélanges Vendryes: pp. 57-67.

Treatment of *r* (ऋ).

§94. The exact pronunciation of *r* is not known. At the present day it is pronounced as *ri* by North Indians and as *ru* by Marāṭhas and Southerners. The ancient Indian phoneticians describe it variously. Pāṇini calls it *mūrdhanya*, probably because he saw its cerebralising effects in the speech of his day. The Atharvaveda Prātiśākhya (I. 20) regards it as *jihvāmūliya* which, according to Whitney, refers, perhaps, to the uvular articulation, just as there are two varieties of *r*-sound — alveolar and uvular. Possibly this difference of pronunciation is responsible for the different development of the sound in the subsequent history of Indo-Aryan.

§95. An examination of the various treatments of *r* in Aśokan inscriptions has led M. Bloch to the conclusion that *r* > *a* was the regular development in the South-west, while *r* > *i* in the North and East. *r* > *u* is almost always due to the neighbourhood of a labial sound. All these three treatments are found even in the RV. *r* > *i* seems to be predominant in Panjābi.

§96. (1) *r* > *a* (for Vedic see Wackern. §9, for Pkts. Pisch. §49). *nacc*ⁿā H. *nāc*nā (*nr*ⁿtyati) goes back to Pkt. *naccaī*, perhaps a contamination of Pkt. **niccaī* and *naḍaī*. *nāc* must be a loan from H. *bāḍḍhī*, WP *vāḍḍhī* 'bribe' (*vṛddhi*-) may have come from **vārdhika*. *dāḍḍhā* usually derived from *drḍha*, should be connected with *dārdhya*- cf. AMg. *daddha*-. *maṭṭhā* 'slow' (*mrṣṭa*) cf. Pāṇyalacchī मट्ट 'inert मृत् + त Index. The word also occurs in *Deśināmamāla*. *maṭṭhā* 'fritter, cracker', (*mrṣṭa*-) cf. AMg. *maṭṭha*- 'rubbed'. *maṭhā*, 'curd' may come from *mrṣṭa*- or *mathrā*-, *mathnā*- 'shaken', the -*ṭṭh*- is shortened perhaps through influence of Hindī. *sangal*, *suṅgal* (*śrṅkhalā*), -*ṅkh*- > -*ṅk*- goes back to Pkt.

§97. (2) *r* > *i* (for Vedic see Wackern. §16, for Pkts. Pisch. §50), *giḷḷh*ⁿā (*grḍhyati*), *giddh* (*gr*ⁿdhra-), *tin* (*tr*ⁿna-), *tīh*

(*tr̥ṣā*), sing (*śr̥nga-*), diss^{nā} (*dr̥ṣyatē*), khittī (*kr̥'ttikā*) gheō, ghiū (*ghr̥tā-*), hīā (*hr̥'daya-*), ghin (*ghr̥nā*), bicchū (*vr̥'scika-*), siṭṭ^{nā} W.P. saṭṭ^{nā}, suṭṭ^{nā} cf. Mar, sīt (*sr̥ṣṭa-*), ghisnā beside ghasnā cf. ghisar (*ghr̥ṣyatē*), tīā, tījā (*tr̥ṭiya-*) kittā- (*kr̥tā-*) where the -tt- must have been introduced on the analogy of *suttā*, *dattā*, *tattā* etc. piṭṭh 'back' to differentiate it from the regular *puṭṭhā* 'inverted' (*pr̥ṣṭhā*), miṭnā (*mr̥ṣṭa-*); in *mittī* (*mr̥'ttikā*) *r* > *u* is the expected change but has not been found in any language nor even in Pkt. cf. H. maṭṭī, Mar. māṭī. Panj. maṭṭī 'big earthen vessel'.

§98. (3) *r* > *u* (for Vedic see Wackern. §19, for Pkts. Pisch §51); for a correspondence of Indo-Iranian *r* to Mid. or New Persian *u* after labials see Grundriss der Iranische Philologie, I. pt. 2 p. 30. §6, 6). *pucch^{nā}* (*pr̥cchāti*), *bhujj^{nā}* (*bhr̥jyātē*), *puṭṭhā* (*pr̥ṣṭhā-*); *buddhā* (*br̥dha-*), doubling of -dh- is due to analogy of so many past participles in -ddha, -ddha- in Pkt.; *pōhlō* (*pr̥thula-* > **puhula-* > **puha'a-* or **pahula-*) is rather doubtful. *mōeī* (*mr̥tā-*) cf. *hōeī* < *bhūta-*; *sun^{nā}* (*śr̥ṇōti*), *sungh^{nā}* (**sr̥ṅkhati*, V. O. J. VIII p. 35), *sungal* (*śr̥ṅkhala-*), *gucchā* (**gr̥psa-*: *guccha-*). rutt. (*rtu-*) *ts*.

§99. (4) *r* > *ri-* (no example in Vedic. In Pkts. initial *r*- frequently appears as *ri-* Pisch. §56, but sometimes especially in AMg. as *a-*, *i-*, *u-* also, Pisch. §57). *ricch* (*r̥'kṣa-*), *rijjh^{nā}* (*rdhyātē*).

VOWELS IN CONTACT.

§100. PI did not tolerate two vowels standing together in a word, although it allowed as many as four or five consonants to come together without an intervening vowel¹. Prakrits went the

(1) In Vedic a few words with hiatus, e.g. *tītaū*, *prāṅga*, *suūtī* are found besides the cases where a consonant group of the *Samhitā* Text with -y or -v as its last member should be separated into *i*, or *u* + vowel, but nothing like this can be found in Sanskrit. In external Sandhi between words of a sentence, too, PI. was not so strict as Sanskrit (Macdonell; *Vedic Grammar* §67). The latter does not know any hiatus except after *pragṛhya* vowels, or where vowels come together after operation of *sandhi* rules.

other way. They allowed groups of vowels and not of consonants (except double and anusvāra-combinations. NW. Pkts. retained consonant + r groups, Eastern Pkts. *st*, *śc* etc. Pisch. §§268, 269). For vowel-groups, the enquiry is, therefore, limited to Pkt. and Apabh. forms where the hiatus had come into existence in consequence of the loss of intervocalic consonants. These groups are usually treated in one of the two ways, i.e. they either become diphthongs or contract into a simple long vowel. ¹

§101 Vowel-groups appearing as diphthongs in Panjābī.

-ā ā->eā : cameār (carmakāra), kamheār, kumheār (kumbhakāra-) bhādeār (bhāṇḍāgāra), suneār (suvarṇakāra-), narōeā (nirōgaka-), kādeārī (kaṇṭhakāra-), cheālī (Pkt. chāyālīsa-) cheāsī (Pkt. chāyāsī) For -a ā- or more properly -aya- see *contraction of vowel-groups*.

Pkt. or Apabh. -āī-> ai : bhain (bhaginī), khair (khadirā-), pair (*padirā) cf. badhirā-, rudhirā etc. Macdonell Ved. Gram. § 171.). thērā (sthavira-), is an exception going to Pkt. thera-.

Pkt. or Apa. -āī-> EP ai, WP āi : ḍain, WP ḍāiṇ (ḍākinī), ghail, WP, ghāil (*ghātillā), nain WP nāiṇ (nāpitā-+inī; Panj. nāī+-n).

Pkt. or Apabh. -āū-> au : cauthā (caturthā-), caudā (caturdaśa), naul (nakulā-), dhaulā (Pkt. dhavala-), kaul (kāmala-) bhaunī (bhramaṇa-).

Pkt. or Apabh. -āū-> EP au, WP āu : baur (vāgurā), baulā (vātula-?), saulā (śyāmala-), saun WP, sāuṇ (śrāvaṇa-)

Pkt. or Apa. -āō-> EP au, WP āu : paun, WP pāun, (pādōna)

Pkt. or Apa. -iā-> eā : maneārā (maṇikāra-), peār (priyakāra-).

Pkt. iū->eō, WP iū : gheō, WP ghiū (ghṛtā-), peō, WP piū (pitṛ-), neōdā niūdā, (nimantraka-).

(1) Hoernle (Gd. Gram. §§ 68-98) and Grierson (Phonology § 37) describe a third treatment, viz.; the insertion of *y*, *w* or *h* to avoid hiatus. Now in most cases the *y* and *w* were already there in Pkts. in the form of *y-śruti* (Hemacandra I. 80) and *w*, *h* is uncommon, the examples given being not quite satisfactory. Where the existence of *y*, *w*, in Pkt. is not clear, there the modern *y*, *w* are natural glides coming after close vowels.

Pkt. *īā*-> *eā*: *seāl* (*śītakāla*-).

Pkt. *ēā*-> *eā*: *keārā* (*kedāra*-).

Pkt. *-ēā*-> *ai*: *kairā* (*kēkara*-), *chainī* (*chēdana*-) cf also *ēā*-> *ē* below.

Pkt. *-uā*-> EP *mā* but WP *uā*: *kamārā*, WP *kuārā* (*kumārā*-) *jamār* WP *juār* (*yavākāra*-)

Pkt. *ōā*-> *uā*: *guāllā* (*gōpālā*-)

§102. The apparent insertion of *h* in *juhāriā* (*dyūtakāra*) and the agent nouns *karanhār* Guj. *karṇār* (*kaṛaṇa* + *kāra*-) can be explained by treating these words as compounds with *dhāra*- instead of *kāra*- cf. Hoernle: *Gd-Gram.* §70, Bloch § 258.

§103. Contraction of vowel-groups into a long vowel usually takes place at the end of a word, but internally also it is not uncommon. The exact conditions, however, are not known. Pkt. *-a* or more properly *-āya*-> *-ē*-, representing.—

Skt.-*aka*-: *nhērā* (**andhakara*), *kasērā* (**kaṃsakara*-), *baṭerā* (*varīaka* + *ra*-), *kanhērā* (*skandhā* + *kaṭa* or *taṭa*), *kāḍernā* (*kaṇṭaka* + *kaṛaṇa*-), *kanēddū* (*karṇakaṇḍū* or +*kandu*-), Mul. *kanērā* 'matweaver' (*kāṇḍa* + *kāra*-) *nahērā* (*nakha* + *kaṛaṇa*). Other words *phulērā*, *luṭērā* etc. are of recent origin.

Skt. *-aga*-: *chēllā* (*chagalā*-)

Skt. *-ata*-: *bachērā* (*vatsatara*), [*ha*] *thēlī* (*hastatala*-), *painā* (*patati*, though Pkt. *paḍai*). WP adjectives of the comparative degree *lamērā* (*lamba* + *tara*-), *ucērā* (*uccatara*-), *bhalērā* (*bha-dratara*) etc.

Skt.-*ada*-: *bēr* (*badara*, but Pkt. *bōra*-), *kēllā* (*kadalī* Pkt. *kella* Pisch. §116.) The original form in which they were borrowed from the aboriginal languages is doubtful.

Skt. *-āya*-: *K. nēnā* (*nayati*).

Pkt. *-ā ā*- or more properly *āyā*-> *ā*: seems to be foreign to Panjābī. *cāmār* beside *cameār* (*carinakāra*), *kamhār* beside *kamheār* (*kumbhakāra*-). In *luhār* (*lōhakāra*), the disappearance of *-e-* is due to the influence of *lōhā*; *seāl* (*śītakāla*)

and *peār* (*priyakāra*-) are convenient forms of the too clumsy **sieeāl* **pieeār*.

Pkt. *ai* at the end of a word > -ē. *jē* (*yādi*). Present Indicative III Sing. paradigms *e.g.* *bharē* (*bharati*), *callē* (**calyati*).

kai (*kāti*). *jaī* (*yāti*), however, are exceptions. Numerals 90—99 *nabbē* (*navati*-) etc.

Pkt. -ae at the end of a word > -ē : *aggē* (**agrakē*), *kōlē* (**krōdakē*), *nārē* (**nikataṭakē*).

Pkt. -aō } > ā finally only. *ghōrā* (*ghōṭakō*), *kālā* (*kālakō*) etc.
 Apa. -au } *jūā* (*dyūtako*, *paūā* (**pādukakō*))

Apa. -āu > EP -au, WP -ā finally. For medial position see §101. *bau*, WP -vā (*vāta*-), *ghau*, WP *ghā* (*ghāta*-), *tau* WP *tā* (*tāpa*-).

Apabh. -āū > EP -āū, WP -ā finally. Medially > EP -au, WP -āu- for which see § 101 : *aū*, WP *ā* (*āma*-), *naū*, WP *nā* (*nāma*), *thaū*, WP *thā* (*sthāma*), *paū*, WP *pā* (*pāmā*). There is, however, one important exception in EP *viz.* Present Indicative I Sing. paradigms, thus *karā* (**karāmi*), *callā* (**calyāmi*). This is undoubtedly the Western influence as we get in Hindi *karaū*, *calaū* etc. (Kellog § 101).

Apabh. -ia > ī finally: *makkhī* (*mākṣikā*), *kauḍḍī* (*kapardikā*)

Apabh. *iā* > ī finally. *dahī* (*dadhikam*), *pānī* (*pānīyam*). In *pānī* the nasalisation of ī is due to the preceding *n*, while *dahī* probably comes from the pl. *dadhīni*. See § 112. cf. *ghī* (*ghṛtām*) which may be a loan.

-ia- before a closed syllable > i. This is the only case where two vowels result into a short one.

bitth cf. Mar. *vīt* (*vīṭasti*-), may also be referred to *vīṣṭi*- . Mul. *ḍiḍḍh* '1ḍ' but EP *ḍūṛh*, *ḍēṛh* (Pkt. *divaḍḍha*-); *balēd* (*balivārda*-) recorded by Maya Singh. *bhijj-nā* (*abhi-ajyate*).

-ia- in an open syllable > -ē : *nērā* (*nikata*-), *dēṛh* (Pkt.

divaḍḍha-), matēr (*mātritarā-),¹ kanēr (*karṇikara-: karṇi-kāra-), Doābī ghē (ghṛtā-) pē (pitā).

-ia- > ī: pilā (pītala-) sī (sītā), sīl in sīlsabhau 'calm and quiet' (sītala-) cf. H. sil.

Apabh.-īu > ī finally: bī (bījā-), jī (jivā-), nāī (nāpitā-), gerī (gairika-), māllī (mālika-).

Apabh.-īū < ī finally: sī (sīmā).

Apabh.-uu < ū: bicchū (vr̥ścikō: *vr̥ścuka- cf. AMg. vicchuya-) gērū (gairika-: *gairuka- cf. AMg. garuya-), kuṅgū (kuṅkuma-), sattū (saktuka-). E.P. khuddō but W.P. khiddū (kaṇḍuka-). The -ō in EP khuddō f. may be due to a general tendency of forming fem. from mas. nouns in ū by changing ū > o the origin of which is obscure cf. Kālū mas. Kālō fem., Tārū m. Tārō f. etc.

Medially: dūnā (Pkt. dugun-), dūṛh Pkt. (*duvaḍḍha-)

-ūa- > ū medially: sūr (sūkarā-).

-ūa- > ū finally: bahū (vadhūkā), jū (yūkā)

-ōa- > o medially: rōnā (rōdana-)

ōū > ū: rū, lū (rōma, lōma), beside rō, lō, kūlā, kūlā (kōmala-), sūbār (sōma-).

Panjābī Diphthongs.

§104. Indo-Iranian had four diphthongs—ai, au, āi, āu. By the time the Prātiśākhya were composed, ai, au had become simple long vowels ē, ō. The tendency seems to have been to open the second elements so that ai, au became ae, ao. This was actually the case in Avesta where daeva and kərənaoti correspond to Indian dēva and kṛṇōti respectively. Later the first element a became fainter and fainter till simple ē, ō was the result. Along with this the qualitative change, also, may have begun simultaneously i.e. the a tended towards e, o and finally combined with the second elements e, o. The same processes

(1) EP matēā, WP matrēā go back to *mātrēya-, cf. WP bhāṇē < bhāginēya-.

(2) Macdonell: Vedic Grammar §§ 15—16.

must have begun to operate on *āi*, *āu*, but their elements being longer, required a longer time for simplification. Why the first elements of the diphthongs decayed and not the second was due to the fact that "the relation of their elements is defined as equal, or the *a* is made of less quantity than *i* and *u*".¹ When *ai*, *au* had become simple vowels *ē*, *ō*; *āi*, *āu* were still passing through the middle stage, hence they sounded diphthongs to the phoneticians, but a little later in Pāli and Aśokan, they, too, became simple *ā*, *ō*. The Panj. diphthongs in inherited words, therefore, do not represent the PI diphthongs.

§105. The loss of intervocalic stops in Pkts. left many vowels in hiatus. The modern diphthongs are always the result of these vowel-groups, several of which have again dialectically developed into simple long vowels much in the same way as the PI diphthongs did. (Grierson: **Phonology** §27, 30). Thus—

kāratī > Apabh. karaī	{	Braj. Rājas. karaī — diphthong
		H. Panj. karē — simple vowel
ghōṭakāḥ > Apabh. ghōḍaī	{	Braj. ghōṛau — diphthong
		Guj. Rājas. ghōṛō — simple vowel
		H. Panj. ghōṛā — "

Some dialects have developed [æ] and [ɔ] sounds from Pkt. vowel-groups, perhaps through a stage of diphthongs; thus *rāva*-> Apabh. **rāula* > Lah. *rālā* [rɔ:lɔ] L. S. I. VIII¹ p. 27. Similarly Lah. *cāṛā* [cɔ:rɔ] but Panj. *caurā*; Lah. *trā* [træ] but WP. *trai*.²

The tendency of Rājasthānī to simplify the diphthongs *ai* *au* has been noted by sir George Grierson, L. S. I. IX² pp. 20, 54.

Powādhī has a great tendency for simplification of the final diphthongs: thus, *gaē*: *gē* 'they went', *gaī*: *gī* 'she went', *laū*: *lū* 'he will take', *jāū*: *jū* 'he will go' etc. I have heard several

(1) Whitney: **Sanskrit Grammar** §28b on the authority of **Prātisākhya**.

(2) For Gujarātī see Turner: "The E & O vowels in Gujarātī" published in Sir Ashutosh Mukherjee Jubilee Volumes (Orientalia) pp. 337-47.

more examples from people of Powādh. Compare also Ambālā, Rājas: **karā** as against Panj. **kareā**; **dharā** against **dhareā**, etc. Maya Singh's Dictionary gives several doublets; e.g. **pakaurā**; **pakōrā**, **paundā** : **pōndā**, **paukkhā** : **pōkkhā** etc.

§106. Another point worth mentioning about the diphthong **ai, au** resulting from Pkt. vowel-groups with **ā** as their first member is that they are rising diphthongs in EP and falling in WP. At least they are so transcribed in dictionaries.

dāmanī	EP. daun	WP. dāuṇ
ḍākinī	EP. ḍain	WP. dāiṇ
*ghātilla	EP. ghail	WP. ghāil
nāma	EP. naū	WP. nāū
nāpitā+inī	EP. nain	WP. nāin

Similarly, EP. **jaṛau** : WP. **jaṛā**; EP. **ralau** : WP **ralā** etc. From the last two paragraphs we see that it is the glide element of a diphthong that disappears in its development into a simple long vowel.

Vowel-gradation.¹

§107. The vowel-gradation so prominent in IE has been on the decline in Aryan even though it had also gained a certain analogical extension. The first step to this decline was the confusion of IE **ē, ō** with **ā** in Aryan. Later the development of **r > a, i, u** and that of **ai, au > ē ō** in Pkts. further limited its scope. In Mod. Indian, however, it is confined chiefly to express the relation between simple and causative or intransitive and transitive verbs. In languages other than the N W group (Sin. Panj. Lah. etc.) it has suffered, especially the **a : ā** series (1) by lengthening of vowels consonant-groups and (2) by the extension of the **-āpaya-** causative suffix. **Panjābī**

(1) For a brief history and its operation in Gujarātī see Turner § 14. Another paper by the same, "The loss of vowel-alternation in Indo-Aryan" published in the Proceedings of the Second Oriental Conference, Calcutta, 1922. (2) French Calcutta 1922.

has however, been safe to a great extent from these losses. Whereas we have in Guj. *tāpvū* 'to be hot' (*tapyati*): *tāvvū* 'to heat' (*tāpayati*), *phāṭvū* 'to be split' (*sphaṭyate*): *phāḍvū* 'to split' (*sphāṭayati*), we find in Panjābī *tapnā*: *tāunā*, *phaṭnā*: *phārṇā*. Whereas in Hindī we have *girnā* 'to fall': *girānā* 'to fell', *phirnā* 'to be turned', *phirānā* 'to turn,' in Panjābī we find *girnā*: *gērṇā*, *phirnā*: *phērṇā*.

§108. The series descended from PI are *a*: *ā*, *i*: *ē*, *u*: *ō*.

a: *ā*—*marnā*: *mārṇā*, *tarnā*: *tārṇā*, *sarnā*: *sārṇā* etc.

i: *ē*—*milnā*: *mēlṇā*, *kirnā*: *kērṇā*, *girnā*: *gērṇā* etc.

u: *ō*—*tuṭṭṇā*: *tōrṇā*, *phuṭṭṇā*: *phōrṇā*, *tuṇā*: *tōlṇā*. etc.

§109. When the verbs are preceded by prepositions, the grades still work on the roots. Here however the root-vowels becoming unaccented, *i* and *u* change to *a* which partly conceals the gradation.

a: *ā*—*uttarnā* (*uttarati*): *utārṇā* (*uttārayati*). *ussarnā*: *usārṇā*. *nittarnā*: *natārṇā*, *niggharnā*: *naghārṇā*, *ubbharnā*: *ubhārṇā*, *ullarnā*: *ulārṇā*.

i: *ē*—*bikkharnā* (**viṣkirati*): *bakhērṇā* (*viṣkērayati*), *ukkarnā*: *ukērṇā*, *nikkharṇā* (cf. *khiṭati*): *nakhērṇā*, *ukkharnā*: *ukhērṇā*, but Guj. H. *ukhar*: *ukhār* point to a verb **khaṭati*. *nibbarnā*: *nabērṇā*, *cimbarnā*: *camērṇā*, WP. *camōrṇā*, *libbarnā*: *labērṇā*, *ghusarnā*: *ghusērṇā*, *uddharnā*: *udhērṇā*.

u: *ō*—*nuccarnā* WP. *niccārṇā*: *nacōrṇā*, *biccharnā* (*viicchutati*): *bachōrṇā*, *sanguccarnā*: *sangōccārṇā*, *sungarnā*: *sāgōrṇā*. Many of the examples cited above are late analogical formations.

§110. Two more grades have developed in Panjābī but are of a very restricted application, viz. (1) short vowel followed by a single consonant: short vowel followed by a long or conjunct consonant, (2) short vowel: long vowel.

(1) a+single consonant: a+long or two consonants.

ladnā: ladd^enā, kaṭnā: kaṭṭ^enā, ghaṭnā: ghaṭṭ^enā, dabnā: dabb^enā, gaḍnā or gaṛnā: gaḍḍ^enā, māḍnā: maḍḍ^enā.

i+single consonant: i+long or two consonants.

khicnā: khicc^enā.

u+single consonant: u+long or two consonants.

guḍnā: guḍḍ^enā.

(2) Short vowel: Long vowel.

a : ā—confused with a : ā descended from P. I.

i : ī—micnā: mīc^enā, bhiṛnā: WP bhiṛ^enā, E.P. bhāṛnā, piśnā: *piśn>pih^enā.

u : ū—phuknā: phūk^enā, sutnā: sūtnā.

Nasal vowels in Panjābī.¹

§111. PI did not allow nasalisation of vowels except in a few cases at the end of a word or in *pausa*.² Classical Sanskrit was still stricter in this respect. Only a non-*Pragṛhya* a, i, u short or long could be optionally nasalised when occurring in a *pausa*.³ In Pāli and Aśokan it is not certain how far vowels were nasalised, but in Prakrits there are numerous instances where a vowel followed by an *anusvāra*⁴ must be pronounced without the *anusvāra* and in consequence probably nasalised.⁵ This marks the beginning of a tendency which resulted in an abundance of nasal vowels in Apabhraṃśa and Mod. Indian. Now we know

(1) For Marāṭhī cf. Bloch §§66-70, for Gujrātī: Turner §16. Also see Grierson: "Spontaneous nasalisation in IA languages" JRAS 1922, pp. 381-88.

(2) Macdonell: *Vedic Grammar* §§66, i; 70, lb etc.

(3) Pāṇini VIII, 4, 57.

(4) Nothing definite is known as to what was the exact pronunciation of the *anusvāra* in ancient times (Whitney: *Skt. Gram.* §71). At the present day it is pronounced finally and before non-stops, at least in Northern India as ṇ(ॐ). Its consonantal nature may be inferred from its making a heavy syllable with a short vowel before it.

(5) Pischel §§ 178-183.

that the Pkt. *anusvāra* was in most cases an optional substitute for a PI nasal consonant. Thus it is clear that most of the modern nasal vowels are due to the loss of a PI nasal consonant at some time or other. In this respect the history of the nasal vowels in Mod. Indian may be compared with that of the French. Panjābī is, however, comparatively freer from nasal vowels than the other languages because it did not simplify nasal + consonant-groups after short vowels.

§112. From the point of view of origin, Panjābī nasal vowels may be treated under four heads:—

1. Those due to the disappearance of a PI nasal consonant:—

(a) An intervocalic *-m-* was split up into *-ṽ-* > **v-*, and subsequently the *-v-* was changed into *u*, thus we get *nāu* (*nāma*), *thāu* (*sthāma*) etc. For the disappearance of *u* as in *callā* (**calyāmi*) etc., in *dhūā* (*dhūmā*) etc. See *contraction of vowel-groups* §103.

For cases where *-m-* did not leave any trace of nasality see *Denasalisation* §§117-19.

(b) Loss of intervocalic *-n-*, *-ṇ-* in inflexional terminations, thus Gen. pl. *-ānām* > Pkt. *-āṇam*, *-āṇā*, *-āṇa* > *-ā* perhaps through **aū* as in H. we have *-ō* possibly < *-aū*, cf. Braj. *-aū*, Rājas. *-ū*. For further cases see treatment of *-n-*, *-ṇ-* p.

Also compare W.P. *akkhī* < *akṣiṇi*, pl. nom., P. *bāttā* H. *bātē*, Braj. *bātāi*.

Skt. Instr. Sing. *-ēna* > Apabh.—*ē*

Skt. Nom. Acc. pl. *-āni* > Mar. neut. pl. *-ē*.

(c) When in a word containing a group nasal+consonant, the accent is shifted into another syllable, the nasal is reduced to the nasality of the preceding vowel. This occurs frequently in the course of grammatical processes. *pāhlāg* (*paryāṅka*-), *sūrāg* (*suruṅgā*), *gūndānā* *gūdāunā* etc.

In this way is treated a group nasal+consonant occurring in an unaccented syllable, thus, *pājāh*, H. *pacās* (*pañcāśat*).

Also when the group is final of a syllable preceded by a long vowel *e.g.*, **pīgh** (prāñkhā). **pūjhnā** (prōñchati).

§113. 2. Those due to the insertion of a nasal or **anusvāra** at some time or other in a word where there was no nasal in the original PI, and this nasal or **anusvāra** falling under conditions stated above in I (c). There is good evidence in the modern vernaculars to show that at some intermediate stage there were two pronunciations of a large number of words—one with the nasal and the other without it. This was probably a dialectal variation, and was due to a tendency which may have come into existence from the analogy of word groups like **bandha-**: **baddha**, **siñcati**: **sikta-sēcana** etc. There are many more pairs with and without a nasal, *e.g.*, **ukhati**: **uñkhati**, **ghuṭa-**: **ghuñṭa-**, **makṣu**: **mañkṣu**, **makhati**: **mañkhati**, **stabaka-**: **stambaka** etc. These again may be the result of analogy, if themselves original may have been the cause of similar analogical formations. The Pkt. forms with nasal, alone *e.g.*, **vaṃka**. (**vakrā**.) where PI had no nasal, show that the Pkt. forms were taken from a nasalising dialect.

This tendency for inserting a nasal, or rather changing a PI consonant group into a nasal+consonant does not seem to be so strong in the parent Prakrit of Panjābī as it was in that of its eastern neighbour Hindī. From the fact that the new nasal appears as the nasality of the compensatory long vowel in Hindī and as a nasal consonant before voiceless stops in the Ambālā dialect which follows Panjābī in preserving vowel-length before consonant-groups¹ and voicing the breathed stops after nasals, it may be inferred that the new

(1) This statement is based on my own observation of the pronunciation of persons from Ambālā. The specimens given in the L. S. I IX¹ pp. 241–51 reveal the Hindi tendency for vowel-length *e.g.* the words **āg**, **sās**, **sājh**, **māthā**, **mājā** on p. 250, but we also find **khilā** (cf. H. **khīl**) p. 249, **cakkī**, **hatthā**, **picchā** on p. 245 and **laggī** on p. 250.

nasal got into the words, at least into those of Ambālā, at a time when the latter had lost the tendency of voicing breathed stops after nasal, and before Hindī had lengthened its short vowels in front of consonant-groups.

The following are a few words out of a large number for comparison.

PI. or Skt.	Panjābī	Ambālā.	Hindī.
ākṣi	akkh	aṅkh	ākḥ
ucca-	WP. uccā (EP. ūncā)	ūncā	ūcā
*iṣṭā (iṣṭakā)	iṭṭ	inṭ	iṭ
kācā-	WP. kacc EP. (kanc)	kanc	kāc
Satyā-	sacc	sanc	sāc
sarpā-	sapp	samp	sāp
	chitṭ (stain)	chint (stain)	chīṭ
	hakk 'drive'	haṅk	hāc etc. etc.

§114. There are a few words in Panj. showing this kind of nasal which under conditions I (c) lost itself in nasalising the previous vowel. The nasal in these words is very early as it is found in other languages also except Marāṭhī. But more probably they are loans from Hindī in the face of the above examples and on account of lengthening short vowels before consonant-groups as in mūṅgī, nīd, mudgā. > Panj. mūṅgī, H. mūg, M. mūg : Panj. mūgiā 'of colour of mūṅgī, pakṣā. > Pkt. pakkha- > Panj. phaṅgh < Pkt. * paṃkha- or by contamination with Skt. puṅkha-: Panj. phāghaṛī 'thin, lean, lit light as a feather'; cf. H. pākh, pākhṛī. nidrā > Panj. nīd, H. id but M. nīd,

mārgayatā > Panj. mangānā: māgaunā; H. māgānā but M. māgnē.

vakrā. > Pkt. vaṃka- > Panj. bingā, H. bākā.

Punj. bāk 'ornament for ankles' must be a loan from H.

§115. (3) Nasal vowels due to the vicinity of a nasal consonant, especially after n or m e. g., nāu (náva.), nāī (nadī), nauh (nakḥā.), māh (māṣa.), mā (mātā), mūh (mukha-) mīh

(māgha-). In *maih* it may be due to an insertion of nasal, cf. H. *bhāis*, W P *majjh*, *manjh* < *mahimsa. Pāli *mahimsa*.

This kind of nasality is often omitted in spelling, e.g. *pāni* [pronounced *pānī*] *jānā* [*jānā*], *pīnā* [*pīnā*] etc.

§116. (4) Spontaneous nasal vowels for which causes mentioned in 1-3 cannot be assigned; e.g., *gūh* (*gūtha-*), *jaū* (*yáva*), *jū* (*yūkā*), *sāuh* (*śapatha-*) etc. *dahī* possibly derived from pl. *dadhīni*.

In the numerals 11-18 *geārā*, *bārā*, etc., the *-ā* is added perhaps on the analogy of the oblique plural forms like *gharā*, *bāttā* etc., the ancient numerals having given simply *geār*, *bār* etc., as in *Gujarātī*. Or it is the lengthening of the final -ah cf. H. *gyārah* *bārah* etc. and then nasalising it.

The termination of the Pres. Indic, II sing. and pl. gets nasalised, Pkt. *karasi* > Panj. *karē*, Pkt. *karaha* > Panj. *karē*.

Denasalisation.

§117. It often happens that a nasal vowel arising from the loss of a nasal consonant loses its nasality altogether when coming in an unaccented syllable. This is very conspicuous in Present Participles, e.g. Pkt. *karāṃpta* > Panj. Pkt. **karāṃda* > old Panj. *kārādā* > *kārdā*. Poṭh. *kārnā* through *karāṃda-* > *karānna-* Lah. *karēndā* *karēnnā* come from *karēṃpta-* without shift of accent, and consequently with nasals. When there was no occasion for loss of accent, the nasal consonant has remained as in **yānt-* > Panj. Pkt. *jāṃda-* > *jāndā*. Similarly **khādant-* > Panj. Pkt. *khāyaṃda-* > *khāndā*, **svapant-* > Panj. Pkt. **savaṃda-* > *saundā* etc. In a few cases where the vowel gets a special tone, the nasal consonant appears as the nasality of the previous vowel e.g., *bhāudā* (**bhramant-*) *kāihdā* (**kathayant-*) etc., but in WP they are *bhaundā*, *kaihdā* etc. The central languages, however, have denasalsed it; e.g., H. *khātā*, *sōtā*. This points to a condition that at the shift of accent they were trissyllabic with a consonant *y* or *v* between, thus **khāyaṃpta* or **khāvaṃpta-*, **sōvaṃpta* (from

svápati, which developed into **khāvātā** > **khāv^atā** > **khāvtā** > **khātā** etc. This **v** is also found in E.H. **khāvat**, **sōvat**. In Panj. also a few traces of this **y** or **v** are left as in W.P. **khāunā**, but in Panj. participles it must have become a vowel glide at an early stage so that the whole developed into a diphthong which being a single syllable preserved the accent and nasality, thus ***khādant** > Panj. Pkt. ***khāyaṃda** > ***khāṃda** > **khāndā**.

In H. **jāvnā**: **jānā**; **jāvtā**, E.H. **jāvat**: **jātā**, the insertion of **v**- must be analogical. cf. Nep. **jāḍō**: **āṇḍō**.

For the loss of a preaccentual nasal cf. **pacbānjā**, H. **pacpan** (**pañcapanāśat**), **pacāssī** (**pañcāśīti**), **pacāumē** (**pañcanavati**); **pāccī** is from H. **pacīs**, cf. W.P. **pānjhī** (25) Panj. **pājāh** but H. **pacās** (50). **jabhāṛā** (**jāmbha**-)

§118. The above consideration supports the theory of the Panj. Genitive postposition **dā**, **Pōṭh. nā** derived from ***sant**- as suggested by Beames (Gram. II p. 291) against Grierson's view K.Z. XXXVIII p. 488. ***sant** > **sandā**, **handā**, found in Kś. and Sindhī (Beames II 290). **sandā** must have come to be regarded as part of the preceding word, and **s** > **h** which in course of time disappeared. Later it resulted into **ādā** > Panj. **dā** or **āndā** > **ānnā** > **Pōṭh. nā** according as it lost the accent or not.

§119. Another case where nasality frequently disappears is the development of intervocalic **-m-** > **-ṣ-** > **-ū-**, **-u-**. Nasality remains on a final syllable but disappears from non-final syllables.

(1) Nasality remains—

na u (**nāma**), **pāu** (**pāmā**), **thāu** (**sthāma**), **bhū**. (**bhūmi**) **sī** (**sīmā**), **rū** (**rōma**). **lū** (**lōma**), **karā** (**karāmi**, **callā** (***calyāmi**) etc.

(2) Nasality disappears—

aulā (**āmala**-), **kaul**, (**kāmala**-). **caur** (**camara**-), **baur** (**bhramara**-), **ḍaurū** (**ḍamarū**); W.P. **juāi**, **kuārā**. In **neōdā**, **niūdā** (**nimantra**-), **dhaūn**, (**dhamāni**), **dāun** (**dāmanī**), **baūnā** (**vāmanā**-) the nasality is due to the influence of **n**.

Consonants.

§120. The general development of P I consonants has been dealt with by Dr. Bloch §§ 14 ff. The same has been summarised by Prof. Turner with special reference to **Gujarātī** (§§ 34-38). On the whole Ludhiānī has undergone the changes assigned by the latter to N., W., or NW (not SW) groups of languages but with the following additional remarks:—

(1) Ludhiānī has assimilated all the consonant-groups. Unlike Sindhī, Lahndī, WP. it has treated the groups stop + r also in the same way.

(2) The initial voiced aspirated stops of the PI or MI stage have been disaspirated and devoiced with lowering of the pitch of the following vowel.

(3) An initial nasal + h of the M I stage arising from P I sibilant + nasal has been disaspirated and the pitch of the following vowel lowered.

(4) MI voiced aspirates or nasal + h groups in the interior of a word lose their h and raise or lower the pitch of the adjacent accented vowel according as it occurs in the preceding or following syllable.

(5) voiced stops after the nasals **ṇ**, **n**, **m** are assimilated to the latter.

(6) **v**-, **-vv**- become **b**, **bb** as in the east.

(7) There is no distinction between dental and cerebral **ṇ** and **ḷ**.

(8) Intervocalic **-ś-** **-ṣ-** **-s-** have become **h** and have consequently fallen together with the PI **-h-** and the MI **-h-** arising from PI aspirated stops. This **h** has again dwindled into a tone just as the aspiration of the MI intervocalic voiced aspirates described in (4) above.

(9) The PI initial **h** has become unvoiced unlike WP and Lahndī.

The development of a consonant largely depends on its place and neighbour in the word. Initial single consonants behave

exactly like intervocalic double ones (of PI or MI stage) with this difference only that an initial voiced aspirate stop loses beside the *h* its voice also, while an initial vocalic double voiced aspirate stop does not lose the voice. (See 2-4) above.

§121. As a rule MI double consonants appear as double in Panjābī but with the following exceptions: —

(1) A MI double consonant when falling in an unaccented syllable is shortened, *e.g.* Pkt. *cammāro* > *camār*, *māṇikkam* > *mānak*, *passijjā* > *pasijjā*.

(2) When it is final after a long vowel; *eg.* Pkt. *kaṭṭham*, Panj. Pkt. **kāṭṭham* > *kāṭh*; Panj. Pkt. **likkhā* > *likh*.

(3) A group nasal + consonant under these conditions loses its nasal throwing the nasality on the preceding vowel; *eg.* Pkt. **paṃcāsaṃ* : *paṇṇāsaṃ* > *pājāh*; *pallaṃko* > *pāhlāg*; *peṃkhā* > *pīgh*.

(4) In a number of words, a double consonant is shortened after an accented short vowel *e.g.* *bil* (*bilvā-*), *pacnā* (*paeyate-*), *kasnā* (*karṣati*) etc.

(5) It is sometimes shortened in the interior of a word, *e.g.* *biḷli* (*vidyut*), *putlā* (*puttala-*), *cibhṛī* (*cirbhata-*)

(6) In rapid speech a good many double consonants are shortened. The cases mentioned in (4) and (5) may have been due to this cause, or to an influence of Hindī,

In slow speech—

kallh dī

dass-dā

peo putt dī

ajj kī din ai?

In rapid speech—

kalh dī (of yesterday)

dasdā (telling)

peo put dī (of father and son)

aj kī din ai? (what is the
day to-day).

§122. Initial single consonants followed by a vowel have come down unchanged with a few exceptions. They are far better preserved than the interior ones. The reason for this difference is partly the speaker's consciousness of the beginning of a word and the consequent care with which they are pronounced, and partly their freedom from the influence of the off-glide of the preceding sound.

Aspiration.

§123. There is a number of words which show aspiration in Panjābī, while in PI and often in cognate languages there is no sign of it. These may be considered under two heads—simple aspiration and aspiration now appearing as tones. (For **Marāṭhī** see Bloch §§ S3—S6 and for Gujarātī Turner § 40).

§124 (1) Under the first head comes the aspiration of the initial **k-** and **p-**. This seems in some cases to go back to IE forms with a prethetic **s** as is attested by similar cases in other IE languages. Some of these examples are shared by the cognate languages also *e.g.* **khappar** (**karpara-**) cf. Guj. **khāpriyū** 'crust of mucus in the 'nose,' Mar. **khāpar. khittī** (**kr'ttikā**), **phāhā** (**pāśa-** cf. $\sqrt{\text{spaś}}$ 'to bind') Guj. **phāso. phinḍ** 'ball' beside **pinn** (**pīṇḍa-**); **pharhā** (**paraśú-**) Guj. **pharśī. Khūh[ā]** **kūpa-**), for insertion the second **h** cf. **juhāriā** (**dyūtakāra-**). **Khuddō**, WP. **khēnū** (**kanduka-** cf. $\sqrt{\text{skand}}$, $\sqrt{\text{skund}}$ 'to jump') **khunḍhi** (**kuṇṭha-**) cf. Sindhi **kunḍhu. khōṭ** (**kautya-: kūṭa-**) cf. WP **kūr** 'falsehood'. **khūnjā** (***kūnya-** or ***kōnya-: kōṇa-**) cf. H. **kōnā kūnā** or Skt. **kuñja-**. **chālī** 'sieve' and **chānā** 'to sift' if connected with **cālana-** 'a strainer'. **khēlnā, khēḍnā** 'to play' is a puzzle. It appears with aspiration in all the IAVs. Either it is due to a contamination between **krīḍati** and **kheṭati**, or it comes from **kṣēlati** found in the Rāmāyaṇa where **khēlati** itself occurs.

§125. Sometimes an aspirate or a sibilant in a neighbouring syllable brings about aspiration, *e.g.* in **pharhā** and **phāhā** it may be due to the **-ś-** of **paraśú** and **pāśa-**. Similarly can be explained

khass-nā (*karṣati*), *phalāh* beside *palāh* (*palāśā-*); *khuss-nā* (*kuṣṇāti: kuṣyate*); *phaṅgh* (*pakṣā-Pkt. pakkha-: *paṃkha* cf. H. *pākḥ*); *khutthī* (*kustrī*), *phammhan* (*pákṣman*). *khaṅgh* (*kāsā*, Pkt. *khāsa*; **khassa-, *khaṃsa-* cf. H. *khāśī*), *phambh* (*pákṣma-*) if not from Pers. *pašm*. This kind of aspiration has been extended to loans from Persian, e.g. *khursī*, beside learned and spreading *kursī*, (Pers. *kursī*), *khīssā* (*kīsa*), *khēs* (*kēsh* 'kind of linen garment'), *khīnkhāp*, 'brocade' (*kīmkhwāb*) etc. Sometimes an *h* jumps over from a back syllable, e.g. *pachān-nā* (*pratyabhiṣṇāti* Pkt. *paccāhiṣṇāi*). H. *pichattar* 75.

§126. (2) The case of aspiration appearing as tones is that where a voiced stop is aspirated usually on account of a neighbouring sibilate or aspirate. *bhē(h)* (*bīsa-*), *bhō(h)* (*busā-*) which occur in H. and M. also have been supposed to be cases of IE **bh* losing its aspiration in Skt (Bloch § 84). Other examples are *ghuṇḍ* (*guṇṭhana-* also *guṇḍana-*), *dhō(h)* (*drōha-*) *sārī* (*śāti- *śāthi- *sādhi-*), *kaṅghā* (*kaṅkata- > *kaṃkhaō*) but H. *kanghā* which should have been **kākā*, **kākā* or even *kāghā* if **kaṃkhaō* had become **kaṃghao* in Pkt. times. *bhāph* (*bāṣpa-*) *sādhūr* (*sindūra-*); *ts. gharistī* (*gr̥hastha-*) influenced by *ghar*. *jhūth* (*juṣṭa-*) for *j.* > *jh-* see Pischel § 209. *bhaṅknā* 'to bark,' *būhknā* 'to cry' if connected with *bukkati*; *bhukk-nā* 'to sprinkle a powder' cf. H. *buknī* 'a powder'. *buknā* 'to pound' may also come from *bukkati* as this verb also means 'to give pain', and the Panj. word *bhukk-nā*, is restricted to sprinkling of medicinal powders which usually give pain when sprinkled on a wound. *mijjh*, *minjh* (*majjā*, *majjas*, *mēdas*) is unexplainable.

kaḍḍhanā (*kr̥ṣṭa- > kaṭṭha- > *kaḍḍhā*), *behrā* (*veṣṭa-* Pkt. *veḍha-*) *jārh* or *dārh* (*damṣṭrā* cf. Pa. *dāthā*, Skt. *dāḍhā*), *lōrhā* (*loṣṭa-*), *sēdh* (*śrēṣṭhī*) are perhaps cases of implification of double consonants in Pkt. cf. Pa. *kōṭha* (*kuṣṭha-: *kauṣṭha-*) and hence they regularly become *rh* in modern languages. *aṛ-* in H. *artīs* 38, *artālīs* Panj. *artālī* 48, may have similarly come from Pkt. *aṭṭha- > aḍha-*. cf. Guj. *aḍhār* 18. AM.

§127. In a few cases, an *h* left alone in a back syllable has come to the front and aspirated a consonant of that syllable e.g. *bhukkh* (*bubhuksā*: Pkt. *buhukkhā*), *magghar* (*mārgasīra* > **maggahira*-), *gadā* (*gardabhā*- Pkt. *gaddaha*-) *nibhnā* (*nirvaha*ti > Pkt. *nivvaha*ī). *pājhattar* (75).

§128. A very important category is the aspiration of Skt. *-ly-*, *-ll-* or of *-l-*. The exact conditions under which it takes place are not known but there are numerous examples in Panjābī, several of them being shared by other languages also. It seems to be more prominent in S. L. and WP than in EP and more so in EP than in H. (For Mar. see Bloch § 148).

-ly-: *kallh*, H. *kal*, *kalh* (*kalya-*), *kūhl* (*kulyā*), *sāhlāg* (*śalyaka-*, Pkt. **sallamka-*), *pāhlāg* (*palyāṅka-*), *māhl* 'belt of a wheel' but *mālā* 'garland' WP *māhlā* (*mālya-*, *mālā*) *tulhā*, *tulhara* (*tuḷā*: *tulya-*; *tuḷā* 'a beam in the roof', *tuḷadhāra* 'an oar'); *ḍullhānā* 'to flow out, spill' but *ḍullhānā* 'to become homesick' (*dolayati*: **dulyate*), *sālhkharī* (*śalya*+?); S. *mulh* but Panj. *mull* (*mūlya*).

-ll-: *cullhā*, H. *cūlhā* (*cūlla-*: **culya-*), *gallh*, H. *gāl* (*galla-*, cf. *galyā* 'multitude of throats'), WP *pallhī* 'green leaves of gram' (*pallava-*).

-l-: *gāl*, WP *gāhl* (*gāli-*). Bloch suggests *garhā*: *galhā*, but that will not do for Panj. Lah. and Sindhi; *bahld* also *bauld* (*balivārda-*), *halhdī* (*haridrā*, Pkt. *haliddā* Pisch. §257) WP. *māhlā* (*mālā*), *bāl*, WP. *vāhl* (*vāla-*), *ḍōhlānā* 'to pour out' but *ḍōlnā* 'to feel homesick' (*dolayati*), WP *pāhlamnā* beside *palamnā* (*pralambate*), Lah. *sālh* (*śālā*), Lah. *silh* but EP *sil* (*śilā*); *sillhā* (*śitala*- cf. H. *silā*). Pers. *sailābī* 'dampness' becomes *salhābbī*.

§129. There are a few exceptions also, e.g. *sall* (*śalya-*), *pōl* (*pūlya-*), *palānā* (*paryāṇa-*: **palyāna-*), *tāl* (**tailya-*) *callhānā* (*calati*: Pkt. *callai*: **calyati*), *mallhānā* (*mallati* **malyati*), *hillhānā* (*hilati*: **hilyati*).

§130. An initial *r* in WP is often followed by a vowel in low tone, e.g. *Rhām* (*Rāma-*), *Rhāṇō* (*Rāṇō* perhaps connected with *rāṇī* Skt. <*rājñī*), *rhōṭī* (H. *rōṭī* etc. One cannot say whether the

vowel has directly fallen in pitch or it has become so through an aspirated *rh*, for there is no evidence of such aspiration to be found in any other language.

§ 131 EP *par=bhar* [p_oar] adv. 'but' similarly an initial *k* in Poṭh. lowers the pitch of the following vowel, e.g. *ghaṭṭhā* pronounced [k_o^i:ha] Panj. *kaṭṭhā*, 'together', *ghallā*, [pronounced k_o^li:a], Panj. *kallā* 'alone'; L. S. I. VIII¹ p. 490, 492.

§ 132 Another case which should come under head (1) or (2) according to dialects is the aspiration of the initial vowel. This is already noticeable in Aśokan where we find *hēvaṃ* (*ēvām*), *hida* (* *idha*: *ihā*), *hēdise* (*īdrśa* - * *edrśa*) and in *pāli* *huraṃ* 'in jener welt' beside *ōraṃ* (*āvaram*) Wackernagel § 211 b. Skt. *aṭṭa*:- *haṭṭa*- perhaps is another old example.

At present this tendency is more prominent in W P, Lah. and Sindhī than elsewhere.¹ EP *hōr*, WP *hōr* [h_o:r] (*āpara*-) cf. H. *aur*, Rājas. *ōr*; EP *humh*, WP *hussaṛ* [h_u:s:ər] (*uṣma*) cf. H. *ūbh. hass* (*āṃsa*-); E P. *ikk* W P. *hikk* [h_i:k:] S. *hēku* Lah. *hikk* [h_i:k:-] (*ēka*-, Pkt. *ēkka*-), EP. *injh*, W P. *hanjh* [h_i:ʌnjʔ] (*āśru*), E P. *rīṭṭhā*, W P. *harīṭṭhā* (*āriṣṭa*); W P. *hīh* [h_i:iʔ] (*iṣā*); H. *hōṭ* (*ōṣṭha*-) *haḍḍ*, H. *hāṛ* if at all connected with *āsthi*. cf. P. *hēcchā* G. *ōchū*. P. *hāh* H. *āh* cf. P. *haukkā*. H. *ham*, 'we' W P. *hanērā*, *hunal*. P. H. *hā* Skt. *ām*.

Disaspiration.

§ 133. The opposite tendency, also, is noticeable in Pan-jābī-. It chiefly occurs:—

(1) In voiced aspirates for which see "Tonic effects of h on vowels" §§ 79-93.

(2) In terminations both nominal and verbal where Pkt. or Apabh. shows an *h*, eg.

(1) T. Michelson thought it to be an eastern tendency (J. A. O. S. Vol. 30 p. 39) and held "Shahab. and māns. *hida* to be a Māgadhism. Similarly Māns. *hidam* if not a pure blunder *ib.* p. 92 n.

(a) Gen. Sing. Pkt. *ghōḍaḥassa* > Apabh. *ghōḍa[ḥ]* ahu (Pischel §366) > **ghōḍḥū* > *ghōḥṛē* the modern oblique singular in H. Panj. The final *ē* is due to -*aḥa*-. In languages which reduce -*aya*- > *ā*, we have the oblique form *ghōḥṛā* as in Guj. Rājas etc., Sir George Grierson assumes Apabh. *ghōḍaāssa* > *ghōḍaāhi* > *ghōḍaāī* > *ghōḥṛē* (Z. D. M. G. Vol. 49 p. 427).

(b) Instr. Pl. Pkt. *akkhihiṃ* > *akkhihī* > Panj. *akkhī* as in *akkhī dekkhēā* 'seen with the eyes.' In a similar way *hatthī* 'with the hands,' *pairī* 'on foot' are used as adverbs of instrumentality. According to Dr. Bailey this construction is generally used for those parts of the body which exist in pairs, hence it is plural in origin. The final *ī* in *hatthī*, *pairī* is either on the analogy of *akkhī*, or is due to the shortening of *ē* in *hatthehī* which contracted into *ī* with the following *ī*. I, however, remember having heard *hatthē*, *kannē* also from Hoshiarpur people.

(c) Present Indicative II Sing. Pkt. *karasi* > Apabh. *karasi* or *karahi* (Pischel §455) > Panj. *karē*. In Panj. the nasalisation of final-*ē* is, perhaps, to distinguish it from III Sing. *karē*. In Hindī both end in -*ē*.

(d) Present Indicative II pl. Pkt. *karaha* > Apabh. *iḍ*. or *karahu* (Pisch. § 456) > Panj. *karē*. Nasalisation as above in (c) is to distinguish from Imper. *karō*.

(e) Imperative II pl. Pkt. Apabh. *karaha*, *karahu* (Pisch. §471) > Panj. *karō*.

(f) In all the paradigms of the Present Indicative of the substantive verb *hōnā* 'to be', the initial *h* is always dropped in pronunciation though written in script. Thus *hai* 'is' pronounced *ai*, *hāi* 'art' -*āi*, *han* 'are' -*an*, *hā* 'am' -*ā*.

§134. (3) When two consecutive syllables of a word contained *h* or voiced aspiration, one of them lost it. This may be called a case of haplology also. Thus *lōhḍā* (*lōhā* + *bhāṇḍa*, *laubabhāṇḍa*) *ḍahīṇḍī* (*ḍadhibhāṇḍa*-), *lōḥṭiyā* (*lōhā* + *haṭṭa*-), *māih* (*māhiṣī*), *māihgā* (*mahārgḥa*-), and the words expressing

relation by marriage in which *śvaśura-* appears as *-auhrā* e.g. *patiauhrā* (*pitriya* + *śvaśura-*), *dadiauhrā*, *maliauhrā* etc.

§135. (4) To drop the final unvoiced *-h* (*nisarga*) is a tendency going back to Pāli, thus *dāvāh* > Pā. *dāvā*, *agniḥ* > Pā. *aggi* etc. In Panj. wherever an *-h* developed as final in an accented syllable it was reduced to tone as in *kaṛāh* [kəṛ'ā:] (*kaṭāha*¹), *khōh* [khō] (*kṣudhā*), *bēāh* [bēā'] (*vivāhā*) etc.

In ballā WP. *vallī* 'a term of endearment for children' if derived from *vallabha-*, the final *h* is lost without tone-effect because it comes after an unaccented vowel.

In the numerals 11—19, 21—29, 31—49, 51—58, the final *h* < *-ś-* leaves no tonic effect because the syllable containing *h* has become unaccented thus *gēārā*, *bārā*; *kātti*, *akbānjā* etc. but it re-appears in their ordinal and other derivative forms although the accent remains as before, e.g., *gēāhrmā*, *bāhrmā*, *gēāhrā*, *bāhrā*, *gēāhrī*, *bāhrī*, *kāhttimā*, *kāhttiā*, *kahtti* etc¹. In WP 24, 25, 40 and in Mu. 50 show tones thus *cāhvi*, *pānjhi*, *cāhli*, *pānjhā* [panjfiā]. When the numeral is a monosyllable, or the accent falls on the syllable containing the *h*, the tone is found in the cardinal forms also as in *bīh* 20, *tīh* 30, *pājāh* 50. Persian words ending in *h* after an unaccented vowel when used in Panjābī lose the *h* and lengthen the vowel, thus *bāndā* (*banda[h]*), *gāndā* (*ganda[h]*), *bādsā* or *bāccā* (*pādshāh*), *sahī* (Ar. *saḥīḥ*) etc. The *h* after a short *a* is not pronounced in Mod. Persian itself². The *h* after a long vowel in an accented syllable, however, brings about tone effects, thus—*gunāh* [gúnā] (*gunāh*), *ugāh* (úgā¹) (*gawāh*), *malāh* [mālā] (*mallāh*), *rāh*, *cāh* (*tea*).

(5) Prof. Bloch remarks that the final position is very favourable for disaspiration, and adduces a large number of examples from Marāṭhī³. Now in Panjābī the cases where final

(1) Before the ordinal termination—*mā* or *vā* the tone may be left out after 21 and upwards. At Lahore I remember having heard *gehārmā* [gē.ā.rmā], *bhārmā* [b.ā.rmā].

(2) Duncan Forbes: *Persian Grammar* 1861 p. 7.

(3) § 88, For Guj. See Turner § 40 (b).

voiced aspirates of Pkt. stage lose their aspiration are quite regular, but those of unvoiced aspirates losing their *h* are not so common. *itt* (*iṣṭā*) goes back to Pkt. *sitt-*, *satt-*, *suṭṭ-nā* 'to throw' if connected with (*srṣṭā-*); cf. Mar. *sīt*. *miṭṇā* (*mṛṣṭa-*), *piṭṭanā* 'to beat breast in mourning' (*piṣṭa-*) cf. H. *pīṭṇā*; *ghuṭṭ-nā* (*ghṛṣṭa-*?); *maṭ*, *maṭī* 'monument' besides regular *maṛh*, *maṛhī* are *ts*; *lik(h)*, *lak(h)ir ts.* (*lōkhā?*); *kāṭṭ* (*śkaṣaṣṭi-*), *bāṭṭ* (*dvāṣaṣṭi-*) etc. In *sungal* (*śṛṅkhala-*) the loss is very early, cf. AMg. *saṃkala-* Pisch. 213, H. *sākal*.

PI single consonants.

§137. Initial stops have come down unchanged except the voiced aspirates which have lost their voice and aspiration, and lowered the pitch of the next vowel.

k-: *kann* (*kārṇa*), *karnā* (*kāratī*), *kaihnā* (*kathayati*), *kālā* (*kāla-*), *kāṭh* (*kāṣṭha-*), *kīṛā* (*kīṭa-*), *kīllā* (*kīla-*), *kukkaṛ* (*kukkuṭā-*), *kōssā* (*kōṣma-*), *kōṭṭhā* (*kōṣṭha-*) *kukkh* (*kukṣī*).

kh-: *khatt* (*khaṭvā*), *khannā* (*khaṇḍa-*), *khānā* (*khādati*), *khāī* (*khātā-*), *khārī* 'basket' (*khārī*).

g-: *gal* (*gala-*), *gajjanā* (*garjati*), *gannī* (*gaṇḍa-*), *gabbhā* (*gārbha-*), *gārḥā* (*gāḍha-*), *gummā* (*gúlma-*), *gujjhā* (*gūhya-*), *gūh* (*gūtha-*), *giddh* (*gr'dhra-*), *gōt* (*gotrā-*), *gōh* (*gōdhā*), *gaū*, *gā*, (*gó-: *gāvā*).

gh-: *gharā* (*ghaṭa-*), *ghand* (*ghaṇṭa-*), *ghau* (*ghāta-*), *ghun* (*ghuṇa-*), *gheō* (*ghṛtā-*), *ghōṛā* (*ghōṣa-*).

c-: *cand*, *cann* (*candrā-*), *camm* (*cārma*), *cakk* (*cakrā-*), *cittanā* (*citrati*), *cir* (*cirā*), *cullhā* (*culla-*), *cōr* (*cōrā-*).

ch-: *chann* (*chāndas*), *chatt f.* (**chatti-*), *chaū* (*chāyā*), *chikk* (*chikkā*), *chijj-nā* (*chidyate*), *chiddā* (*chidrā*).

j-: *janā* (*jāna-*), *jamm* (*jānma*), *jān-nā* (*jānāti*), *jī* (*jīvā-*), *jīb* (*jīhvā*), *jūṭṭhā* (*jūṣṭa-*), *jēṭh* (*jyēṣṭha-*).

jh-: No word began with *jh* in PI except *jhaṭṭi* from which come perhaps EP. *jhaṭṭ*, WP *jhabb*, *jhav*.

No word began with a cerebral stop in PI. Most of the words recorded in Skt. Dictionaries as such are of late origin, and are

found in works of 5th or 6th centuries A.D. and upwards. The older ones are $\sqrt{\text{ṭaṅk}}$ (from ṭaṅka - 'seal') 'to shut', Kāty. śr. IV, X. ṭaṅkaṇakṣāra - 'borax' Kāty. śr. III paddh., ṭṭṭibha - name of a demon Mu., yājñam , $\sqrt{\text{ṭval}} = \sqrt{\text{ṭal}}$ Dh. XX 5; ḍākinī Pāṇ IV, 2, 51; $\sqrt{\text{ḍī}}$ Pāṇ VII, 2. 10; $\sqrt{\text{ḍhauk}}$ Pāṇ. VII 4, 59.

ṭ : ṭaṅg , ṭakā (ṭaṅga -, ṭaṅka -), ṭalnā (ṭvalati), ṭaṭṭbrā (ṭṭṭibha -).

ṭh : ṭhaukar , ṭhākar cf. H. ṭhākura (ṭhakkura -).

ḍ : ḍaurū (ḍamaru), ḍain (ḍākinī).

ḍh : ḍhōnā (ḍhaukate).

t : tand (tāntu -), tattā (taptā -), takkanā (tarkayati), tau (tāpa -), til (tīla -), turnā (turati), tin (tr̥ṇa -).

th : No sure example is found except thukk which may be connected with Skt thutkāra if that is not purely onomatopoeic. Skt. dictionaries give about a dozen words beginning with th , most of them being proper names or imitative sounds.

d : dānd (dānta -), dassanā (darśayati), din (dīna -), duddh (dugdhā -), dūr (dūrā -), dissanā (dr̥śyāte), dōhtā (dauhitra -).

dh : dharnā (dharati), dhār (dhārā), dhūā (dhūmā -).

p : panj (pāñca), pānī (pāñīya -), pinn (pīṇḍa -), pīṇ (pīḍā), putt (putrā -), pucchānā (pr̥cchāti), pōh (pauṣa -).

ph : phal (phāla -), phan (phaṇā -), phālā (phāla -), phull (phulla -), phaggan (phālguna -).

b : bakkarā (barkara -), bannhānā (*bandhati), bāh (bāhū -), bī (bīja -), bujjhānā (būdhyate).

bh : bhattā (bhaktā -), bharnā (bhārati), bhau (bhāgā -), bhū (bhūmi -), bhujjānā (bhṛjjati).

§138. Intervocalic stops. Among these -k- , -g- , -c- , -j- , -t- , and -d- were lost altogether leaving a slight -y̆- glide in their place the effect of which is seen in the subsequent change $\text{-aṃya-} > \text{-ē}$. -ṭ- , -ḍ- became -ṛ- . -p- became -v- in MI which later was lost, or changed to u and together with the preceding vowel resulted in a diphthong or a simple long vowel. -b- is rare like the initial

b-, and shared the fate of -p-. The aspirates -kh-, gh-, -th-, -dh-, -ph-, -bh- were reduced to h in MI which subsequently lost itself affecting the tone of the neighbouring vowel.

-th- -dh- became -ḍh- in MI and were later on (perhaps even in MI) pronounced as -ṛh- the aspiration of which disappeared in Panjābī after bringing about the tone-effects like the -h- of other aspirates. -ch-, -jh- never existed as intervocalic singles.¹ At least for -ch- Skt. grammarians prescribe doubling after a vowel which points to its origin from a consonant-group.²

-k-: cam[e]ār (carmākāra-), kaṇh[e]ār (kumbhakāra-), ḍain (ḍākinī), seāl (śitakāla-), kaṛū (kaṭuka-), sūr (sūkarā-), miṭṭi (mr̥ttikā), makkhī (mākṣikā), nherā (*andhakara-).

-kh-: nāuh (nakhā), mūh (mukha-), sēhrā (śekhara-), līh (lēkhā), suhaunā (*sukhāpayati).

-g-: bhain (bhaginī), narōeā (nīrōga-), chellā (chagalā-), bhau (bhāgā-), bhāḍ[e]ār (bhāṇḍāgāra-), jūlā (yugā + hala-)?, baur f. (vāgurā).

-gh-: mīh (mēgha-), sarāhunā (ślāghate), lauhḍḍī (laghú-), WP māh (māghā).

-c-: sūī (sūcī).

-j-: rāī (rājī-), ruāh (rājamāṣa-), bāniā (vāñija-), bi (bija-), WP ayānā (ajānat), WP ayālī (ajapāla-).

-ṭ-: kaṛā (kaṭaka-), ghaṛā (ghaṭa-), kaṛū (kāṭu-), ghōṛā (ghōṭaka-), kaṛāh (kaṭāha-), kuṛm (kuṭumba-), kīṛā (kīṭa-), puṛ (puṭa-).

-ṭh-: pīṛhā (pīṭha-), maṛh (maṭha-), paṛhoā (paṭhati).

-ḍ-: pīṛ (pīḍā), nāṛ (nāḍī), dhūṛ (*dhūḍī: dhūli).

-ḍh-: hāṛh (āṣāḍha-), gūṛhā (gūḍhā-), gāṛhā (gāḍha-).

-t-: khāī (khātā), ghau (ghāta-), jūā (dyūtā-), seāl (śitakāla-), gheō (ghṛtā), sau (śatā), caudā (cāturdaśa).

-th-: kaihñā (kathayati), saūī (śapatha-), gūh (gūtha-), paihlā (*prathillā), paihā (paṭha-).

(1) Whitney: Sanskrit Grammar §42.

(2) ib. §227.

-d-: keārā (kēdāra-), naī (nadī), savā (sapāda-), je (yādi), paun (pādonā-).

-dh- hun (adhunā), khōh (kṣudhā), dahī (dādhi-), bēh (vēdha-), bēh in bēhmātā 'Fate' (vidhi-).

p-: aut (apūtra-), nāī (nāpīā), bacc (āpatya-> Pkt. avacca- the a must have disappeared at an early date), kalāvā (kalāpa-), savā (sapāda-), WP ayālī (ajāpāla).

-ph-: kūhnī, kōhnī (kaphōni-), kāhlā (kaphala-?).

-b-: pīē 'he may drink' (pībati).

-bh-: lāhā (lābha-), bhukkh (bubhukṣā), gadhā (gardabhā) for subsequent appearance of bh- and dh- from b+h, d+h see §127), paīh (prabhā), sōhnā (śōbhate), W P karhā (karabha-).

§139. Initial nasals. Only n-, m- are found initially in P I. In Ludhiānī initial n- is invariably alveolar. So it is in many IAVs. In native scripts an initial n- is written with the dental symbol while in other positions with the dental or cerebral. Before a dental stop it is dental and is denoted by the dental symbol. The initial and intervocalic n seems to have become alveolar at a very early date though its acoustic effect was dental to some ears and cerebral to others. This is perhaps the reason why we find Vararuci enjoining cerebralisation of every n while in Jaina Pkts. the initial n appears as dental. To say that the PI initial n remains unchanged in Mod. I is wrong so far as the actual pronunciation goes. Initial m- has remained unchanged everywhere.

n-: nāu (nāva, nāma), natth^anā (naṣṭā-), nimm (nimba-) narōā (nīrōga-).

(1) "l, n, though more usually alveolar, are sometimes made dentally." *Panjābī Phonetic Reader* p. XIII.

"n. Ordinarily it is an alveolar sound; before t, d, it is somewhat forward, before ṭ, ḍ it is cerebralised, but acoustically it is not noticeable." *Bengālī Phonetics. Bulletin of the School of Oriental Studies* II. p. 6.

Nom. pl. neut. -āni > ā { -ikāni > -iā } Now used as Direct pl. { -ukāni > -uā } in the feminine gender.

Nom. pl. neut. -ini > ī. Used in WP for Direct pl. in the fem.

In EP. dahī Nom. Acc. pl. perhaps represents this change.

-m-: kaul (kāmala-), aulā (āmala-); caur (camara-); bhaur (bhramara-), ḍaurū (ḍamaru-), nāu (nāma), paū (pāmā), thaū (sthāma), lū (lōma), dhūā (dhūmā-), callā (*calyāmi), karā (karāmi) and all other Present Ind. I Sing. forms.

After the secondary change of u, -m- appears for PI -m in jamāi WP juāi (jāmātr-), kamārā WP. kuārā (kumāra-), kimē, WP. kivē cf. Guj. kēm, (Pkt. *kimāṇa? cf. imāṇa), jimē WP. jivē (Pkt. *jimāṇa) cf. Guj. jēm, im. In the ordinal numerals as panjmā WP, panjvā (pañcamā-) etc. Before the close vowel ī however, the secondary change does not take place. e.g. sālī (svāmi-), rūī (rōma-), bhūī (bhūmi-).

By spontaneous nasalisation, or through the influence of another nasal this change has extended to cases where there was no -m- originally. e.g., pāmā WP. pāvā (pāda- > pau + -ā), jomār, WP. juār (*yavākāra-), damān WP. duān (Pers. dīwān).

§141. Initial y-, v- become j-,b- respectively. In W.P, however, v- remains v and in some words y- also appears as y-.

y-: jaū (yāva-), jōt (yōktra-), jā (yādi), jānā (yāti), Relative pronoun jō. jāhrā, jīh- (ya-); jāihnā but WP jāihnā also (yābhati), the derivatives from this root also appear with y- in WP. In EI y- is retained perhaps in the educated speech only in words with y- borrowed from Persian e.g. yār, jār (Pers. yār-), yā. jā (Pers. yā).

v-: bakkh WP. vakkh (vakṣa-), bijj (vidyut), bingā (vakrā-) bāt (vārttā).

§142. Intervocalic -y-,v-. Excepting MI. -aya- > ā; the y- between any other vowels disappeared. But when preceded by a close vowel ī, ē, ū, a strongly fricative glide y developed before

the original *y* and both became *-yy-*. The whole group appears as *-iyy-*, *-eyy-*, *uyy-* in *pāli* which later on became *-ijj-*, *-ejj-*, *ujj* in *Mah. & AMg.* and are found at present in *S* and *M.* Where, however, the *y* glide did not develop, the *-y-* disappeared as in *śaurasēri* and *Mg.* and found so at present in *Hindī. EP.* belongs to the latter group, but there are in it a few words showing *jj-* which are perhaps loans from a dialect of the other group (cf. Bloch § 105.)

-v- also has two developments. It disappears before vowels other than *a*, but otherwise becomes *u* and with the previous vowel forms a diphthong.

-y-: (i) for *aŷa-> ē* see ' § 103.

(ii) *peār* (*priyakāra-*), *gānā* or *gaunā* (*gāyati*), *karīdā* 'being done' (Pkt. **karīamta* from *karīadi* on the analogy of *dīamta-: dīadi, pīamta : pīadi* etc.).

(iii) *dūjjā* beside *dūā* (*dvitīya-*, Pkt. *duiya* **duiij*, cf. *AMg. addhāijja-< ardha tṛtīya-*), *tījjā* beside *tīā* (*tṛtīya-*, *AMg. tiēya taŷya-*), *bhānēja*, *WP. bhaṇēṣā* (*bhāginēya-*).

dāj (*dāya-*) or perhaps from Pers. *dād* 'a gift.'

-v-: (i) *chail* (*chavi+*illa-*, *ji* (*jivā-*) Pkt. *jivō*), *dēi* (*dēvi*), *beāh* (*vivāhā-*), *WP. parihṇā* (*parivēṣayati*) *EP. parōsnā* is a loan from *H.*

(ii) *Saun* (*śrāvaṇa-*), *deōr* (*dēvara-*), *jiūn* (*jīvana-*), *dhaulā* (Pkt. *dhavala-*), *jhiūr* (*dhīvara-*).

(iii) *nūn*, *WP. lūn* (*lavaṇa-*), *salūnā* (*salavaṇa-*) go back to Pkt. *lōṇa* with a subsequent closing of the *ō* vowel.

§143. *r, l.* For the separation of two dialect-groups in which the *IE *r, *l* both appear either as *r* only or as *l* only, see Bloch § 139. They were confused into *r* in the West including Iranian, and into *l* in the East (*Mg*). The tendency to borrow

(1) *y* appearing in Native spelling of the *EP* words or of *Hindī* words is a glide introduced to avoid hiatus.

words from one into the other is very prevalent and is found even in the Vedic Texts. This borrowing became so extensive in course of time that in Sanskrit we often find *l* where Vedic had *r*, and sometimes *r* where Vedic had *l*. In several cases, doublets appear with *r* and *l* with or without difference in meaning. Panjābī on the whole agrees with Sanskrit as most other IAV's do with a few exceptions. Intervocalic *-l-* becomes *-ḷ-* in WP.

(i) *r, l* agree with Skt:—

r: *rāt* (*rātri-*), *rann* (*raṇḍā*), *rassī* (*raśmī-*), *russ^{nā}*, (*ruṣyat^s*), *karnā* (*kāratī*), *bissarnā* (*vismarati*), *sauhrā* (*śvāsura-*).

l: *lajj* (*lajjā*), *lipp^{nā}* (*lipyate*), *līkh* (*līkṣā*), *lōhā* (*lōhā*), *seāl* (*śītakāla-*), *pīlā* (*pīṭala-*), *phal* (*phāla-*), *bāl* (*vāla-*).

(ii) Skt. *r* > Panj. *l*. Most of these words are found with *l* in Pkts. *halhḍī* (*haridrā*: Pkt. *haliddā*), *lajj* (*rājju-*), *lās* 'rope' (*raśmī-*)? either loan from H. or borrowed from Pers. *lās* 'refuse of silk'. In numerals 39—48, the change *r* > *l* is as old as MI.

(iii) In a few words *-ry-* after short *a* became *-ll-* in Pkt. It is found so in Panj. and other IAVs (Bloch § 140—141). *pal^ṭnā* (*paryasta-*: Pkt. *pallaṭṭā*), *palṭhī* (*paryasta-*), *pahlāg* (*paryaṅka-*), *palān* (*paryāṇa-*).

(iv) Skt. *-dr-* > Panj. *-ll-* as found in Pkt. *allā* (*ārdrā*: Pkt. *alla-*), *bhalā* (*bhadrā*), *khullā* (*kṣudrā*- AMg. *chulla-*, *culla-*, cf. Mar. *cultā*).

(v) Skt. *l* > Panj. *r*: *abēr*, *sabēr* (*avēlā*, *savēlā*) cf. Panj. *bēllā* (*vēlā*).

(vi) In one or two words Skt. *l* appears as *n* in Panj. e.g. *nūn* WP *lūṇ* (*lavaṇa-*), *naṅgh^{nā}* beside *laṅgh^{nā}* (*laṅghate* but cf. *naṅkhati* 'to move'). The confusion between *l* and *n* is much more frequent in foreign words used in Panj., but with spread of education it is dying out.

§144. Initial ś-, ṣ-, s- all become s-.

ś-: sang (śaṅkā), sau (śatā-), saūh (śapatha-) etc.

ṣ-: sōlā (sōḍaśa), saṭṭh (ṣaṣṭī-), chā 'six' comes from such form as *xsvaxs and not from śāt, cf. Gyp. šov, Sinā ṣa, Kś. ših, Pers. šaš. Mar. sahā comes from Pkt. cha for in Mar. ch- > s-.

s-: satt (saptā-), sādḍhā (sārdha-), suddā (suptā-) etc.

§145. Intervocalic -ś-, -ṣ-, -s- all become -h- and fall with PI -h- and MI -h- derived from PI aspirates. For tone-effects of -h- see §§85-88.

-ś-: sehā (śaśā-), sanehā (sandāśa-), pājāh (pañcāśat), pharhā (pāraśu-), sauhā (śvāśura-), kōh (krōśa-).

-ṣ-: māh (māśa-), hāḥ (āśāḍha-), karh (kāriśa-), toh (tūśa-) tih (tṛṣā), pōh (pauśa-).

-s-: sāh (śvāśa-), kapāh (karpāśa-), mūhlā (mūsala-), the -s- of saptatī in 69, 71-78 > h which in 76-78 is optionally omitted.

There are a few exceptions to the general rules:--

(i) das (dāśa), is a loan from H. cf. Lah. dah; H. EP dahāi 'tens'.

(ii) In the numerals 79-88 we find -ss- < -ś-, perhaps because the -ś- of aṣṭī- is a descendant of an original consonant-group. cf. aṣṭau 8, cf. Av aṣṭāiti 80.

(iii) For the disappearance of h < -ś- in numerals see Disaspiration (4).

(iv) -s- remains in sī 'was, were' if derived from āsit perhaps through an early loss of ā-, or it is a loan from H. cf. Lah. āhā, hā.

§146. Initial h- becomes unvoiced in EP, while it remains voiced in WP but is followed by a vowel in low tone especially in the dialect of Wazirābād.

h-: hatth, WP [h̥at:h] (hāsta-), hīā (hr̥'daya-), hal (hala-), haraḥ (haritakī).

§147. Intervocalic -h- remains partly voiced but is often under conditions at present unascertained, reduced to tone and in WP almost always.

-h-: lōhā (lōhā-), lāhā (lābha-), bāh (bāhā-), gehā (grāha-), saihnā (sāhate).

Consonants in contact.

§ 148. Two or more consonants coming together without the intervention of a vowel were assimilated. The process of assimilation had been completed by the time of Aśoka except in a few groups containing a sibilant or *r* in some dialects. The germs of the tendencies which resulted into this assimilation are found in the observations of the Prātiśākhya regarding the minute changes suffered in quality and quantity by a consonant on account of its happening to be in the vicinity of others. These observations, though conflicting among themselves on many points, clear the ground for explaining almost all changes actually noticeable in MI or subsequent dialects. A number of these differences must be held as dialectal for the changes to which they could have given rise are also dialectal in MI.

§ 149. The following statements based on those of the Prātiśākhya or on general principles of Phonetics have a useful bearing in explaining the development of PI consonant-groups in Panjābī and other languages:—

(1) In a group stop + stop preceded by a vowel, the first stop was unexploded i. e. it consisted of on-glide and occlusion only and lacked release or explosion—the characteristic of a stop which marks it as a distinct sound¹. Unless exploded a stop is seldom recognised by the hearer though the speaker may be conscious of its individuality on account of the special effort made in its pronunciation. It is hence, natural that such stops should have gradually lost their individuality and should have

(1) AV Prātiś. I 43, 44. व्यञ्जनविधारणमभिनिधानः पण्डितः सन्ततरो होनश्चासनादः ॥४३॥ स्पर्शश्च स्पर्शोऽभिनिधानः ॥४४॥

been assimilated to those following¹.

§ 150. In groups stop + other consonant, the stop was not unexploded² because the next sound being more open³ a partial release took place which was enough to mark and preserve the individuality of the stop. The stop, therefore did not suffer assimilation to the following sound. But there are some apparent exceptions to it, viz. -ty-> -cc-, -dl-> -ll-, -dv-> -bb. and -ts-> -cch-. They are easy to explain if we consider the way in which each separate sound was formed.

(i) -ty-> -cc- t was formed by closing the air passage with the spread tip of the tongue at the teeth or their root⁴. In pronouncing y the contact is made with the two edges of the middle of the tongue upon the palate⁵, the central part remaining open to allow the air to escape through the narrow slit formed "by raising the front of the tongue so as nearly to touch the hard palate".⁶ c also had the same place of articulation as y. It is not clear whether c was an affricate or a simple stop in the times of the Prāṭisākhya. Prof. Macdonell thinks they (i.e., palatals c, and j) were affricate; but then Prof. Whitney questions why they were not described as such by the Hindu phoneticians and why they did not make a heavy syllable with a preceding short vowel. The answer to these objections is the fact that the stop element in them was of single length and not double as in groups stop+consonant. For a similar reason kh, gh etc., were described as single sounds not making heavy

(1) It is interesting to note that in Skt. no word begins with an unexploded stop. The difficulty on the part of the hearer in recognising an unexploded stop can be easily demonstrated by nonsense dictation i.e., by dictating meaningless words to a number of persons. It will be found that most of them will fail to hear the unexploded stops correctly.

(2) Inference from A V Prāṭis. I. 44.

(3) In naṣals the explosion of the preceding stop found its way through the nose.

(4) A V Prāṭis. I 24, Taitt. Prāṭis. II 38.

(5) Taitt. Prāṭis. II 40.

(6) D. Jones: English Phonetics § 356.

syllables with a short vowel before them. From the above considerations it can be seen that it is easy for the tongue to go from the position of *t* to that of *y* without exploding the former. The *t* thus becoming unexploded lost its distinctiveness and moved on towards the position of *y* till the whole resulted in *-cc-*. The resulting sound is double after a vowel because in that case *t* is double on account of its forming the first member of the group *t+y*. This also explains why the resulting sound was unvoiced and not voiced. The *t* being longer prevailed over the fricative *y* in devoicing it. Similarly arose *-jj-* from *-dy-*, *-cch-* from *-thy-* and *-jjh-* from *dh-y-*.

(ii) *-dl- > -ll-*. The formation of *l* resembled that of *d* in having a contact of the tip of the tongue at the teeth, but differed from it in as-much-as in its case the air escaped at the sides of the tongue.¹ The *d* being followed by the contact for *l* at the same place was, therefore, unexploded, and *l* being a liquid and more sonorous sound prevailed upon *d* in assimilating it.

(iii) *-ts- > -cch-*. A similar consideration as for *-ty-* will explain this change also but with this difference that we might have expected *-ty-* to result in a palatal *-cc-* i.e. *-tʃ-*, and *-ts-* in a dental *-cc-* i.e. *-tʃs-* which later on became palatal. Sir George Grierson's conclusions about the different pronunciations of palatals in MI and Mod. I. seem to have some bearing on this point.²

Why *-ts-* resulted in an aspirated *-cch-* and *-ty-* in an un-aspirated *-cc-* seems to rest upon the sibilant in *-ty-* being not so strong as in *-ts-* because in the former case the spirant was only the devoiced form of *y* while in the latter it was original.

(1) See Whitney's remark on Taitt. Prātis. II 42, and A V Prātis I 24.

(2) "The pronunciations of Prakrit Palatals." JRAS 1913 pp. 291-98.

The strength of an original sibilant may be inferred from the fact that it appreciably aspirated a preceding stop¹.

The effect of a sibilant in aspirating the changed group can be judged from an anonymous quotation in the commentary on the **Atharva Veda Prātisākhya** I. 10 rendered thus by Whitney—“They (first mutes) are known as ‘seconds’ when combined with the qualities of *jihvāmūliya*, ś, ṣ, s and *upadhmāniya*” Here one may also compare the **Panjābī** pronunciation of Persian and English fricatives—unvoiced fricatives become voiceless aspirated stops in **Panjābī** while the voiced fricatives appear as unaspirated voiced stops.

One of the members of a consonant-group after a vowel in PI was always double.² This is the reason why the resulting group in MI also is double between vowels; thus -kṣ- in PI was -kkṣ- and hence became MI -kkh-. Similarly PI -ṣk- = ṣkk- > MI -kkh-, PI -sm- = -smm- > MI *-mmh- though represented by -mh- in writing. The metre shows that -ṇh- -mh- in MI should be pronounced, -ṇṇh-, -mmh- respectively. It is only then that a preceding short vowel could make a heavy syllable. Otherwise the group -ṇh-, mh would simply be an aspirated ṇ, m. Subsequent development of MI ṇh into nh in WP analogous to ṇṇ > n(n) also proves it. No doubt a single k, g followed by h fi make an aspirated kh, gh. It is for this reason that an initial PI kṣ- > MI kh and not kkh-.

(iv) To account for -dv- > -bb-, we may assume that v was closer here than elsewhere. Hence it first became b and then assimilated d. cf. *Aśoka* *dbādasa* for *dvādasa*.³

§151. In other cases the double consonant of the group assimilated the single one, thus -nd- > -nn- as attested by the *kharaṣṭhī* documents from Central Asia belonging to the first or

(1) Whitney on AV *Prātis.* II 6, *Trait.* *Prātis.* XIV 12-13.

(2) AV *Prātis.* I 58, III 28, 30-32; *Taitt. Prātis.* I-7, 9-28.

Whitney's *Skt. Grammar* §§ 228-29.

(3) *Girnar* III 1, IV. 12.

second century A.D., and the present pronunciation of many dialects of the N.W. including Panjābī and Nepālī. -ry- > -jj-, -hy- > -jjh- for r and h were never doubled in groups (AV Prātiś. III 31).

In a group nasal+nasal the first is assimilated to the second because the first was in a way unexploded as nasals also are reckoned among stops.

The double consonants thus produced from PI consonant-groups have remained double in Panjābī except (1) when falling in an unaccented syllable, or (2) when final and preceded by a long vowel. A group consisting of nasal + consonant under these conditions lost its nasal, giving the nasality to the preceding vowel.

§152. Stop+stop.

1. Homorganic groups remain unchanged except the voiced aspirates which lose their aspiration and alter the pitch of the neighbouring vowel (see §87).

-kk-: kukkaṛ (kukkuṛā-), chikk (chikkā), cīknā (cikkana-) but cf. cikkaṛ 'mud'.

-gg-: gūggal (gūggulu-).

-cc-: uccārnā (uccarati); uccaṛnā (uccaṛati) but the trans. form ucērnā points to *uccitāti; khicēṛī (khiccā) cf. Guj. khicē; ūncā but WP uccā (ucca-).

-cch-: kacchū (kacchapa-), guccā (guccha-), kacch 'nickers' (kacchā: kākṣā), picch (picchā), pucchānā (pucchāti) bachaunā (vicchādayati), WP pucch but Ludh. pūch (pucchā).

-jj-: lajj (lajjā), lajj (rājju-), kajjal (kajjala-), sajjā 'right' 'opposite to left' (sajja- 'ready'), bhujjanā (bhrijjāti).

ṭṭ-: haṭṭ (haṭṭa-), bhaṭṭ (bhaṭṭa-) cf. H. bhāt; paṭṭī (paṭṭa-) kuṭṭanā (kuṭṭayati), ghaṭṭanā (ghaṭṭayati MBh. VI 2894 B).

-ḍḍ-: uḍṇā besides uṛṇā (uḍḍayati), haḍḍ (*haḍḍa-).

-tt-: uttarnā (uttarati), tittar (tittirā-) latt (lattā), mattā (mattā-), pittā (pitta-), citt (cittā-), khittī (kṛttikā), bit[t] (vittā-).

-dd-: kudāl (kuddāla-).

-ddh-: siddhā (siddha-), buddh (buddhi-), WP baddhā (baddha-).

-pp-: pippal (pippala-), piplā mūl (pippali-).

§153. 2. In Heterorganic groups the first stop is assimilated to the second, and where one of the stops is a voiced aspirate the resultant loses the aspiration with the usual tone-effect.

-ṭk-: chikkā, chakkā (ṣaṭka-).

-tk-: ukkarnā (utkirati), sakārnā (satkārayati).

-tkh-: ukkharṇā (*utkhiṭati), ukkhal 'mortar' (*utkhala-) cf. khāla- 'thrashing floor'.

-dg-: khaggā 'a fish' leaf of ghikūār which resembles sword-blade (khaḍga-).

-dg-: uggarnā (udgurati), ugganā (udgata-), ugamnā (udgamyate).

-dgh-: uggharṇā (udghaṭate), uggh[ā] 'fame, famous' (udgha- m. excellence, model; udghoṣa-?).

-kt-: bhattā (bhaktā-), sattū (saktu-), motti (mauktika)-ratt 'blood' (rakta-).

-ṭt-: satt (saptā-), tattā (taptā-), suttā (suptā-).

-kth-: satthal (sakti).

-bd-: saddā (śabda-).

-gdh-: duddh (dugdhā-), daddhanā (dagdhā-).

-bdh-: laddhā (labdha-), jaddhā (yabdha-).

-tp-: upajṇā (utpadyate), WP upparṇā (utpatati, utpaṭati?).

-tph-: upphanā (*utphaṇati).

-dbh-: ubbharnā (udbharati).

§154. Stop+Nasal. (1) In a group guttural+n or m, the nasal is assimilated.

(1) The existence of a verb *khiṭati: khetati, perhaps formed from kṛtta- 'cut' in the sense of 'separating' is proved by other forms also e.g. Panj. nakharṇā 'to separate,' bakharā 'quarrel'.

-kn-: mukkanā (Pkt. mukka- <*mukna-; mukt-). Pischel assumed *mukna 'to explain' Pkt. mukka- (§566) but Bloch objects to it (§94). Turner supports the former (Guj. Phon. § 76); saknā (śaknoti or śakyate).

-gn-: agg (agnī-) bhuggā 'worn out' (bhugna-), nangā (nagnā > nagga- AMg., naggaī: *nangga-), Ambala bhagganā (bhagna-), lagganā (lagna-or lagyati).

-km-: rōk 'cash money' (raukma- 'golden') the only word containing -km that appears in Pkts, is rukma- and all its derivatives show -pp-. Rukkiṇī occurs once in Jīvānanda's edition of Nāgānanda (Pischel § 277)

-gm : jug 'pair' (yugma-).

(2) In the group jñ the j was assimilated; the resulting ññ- became n [n]- in EP. and -nj in WP.

janeau, WP. janjū (yajñopavitā)

naī- perhaps goes back to rājanī, WP Guj. Mar. rāṇī favours this hypothesis.

ān (ājñā) Pkt āṇā is an instance of simplification of double consonant with compensatory lengthening of the preceding vowel. For rāṇī and ān cf. Turner JRAS. 1924 p. 574. Sain (sṃjñā); Pa. saññā (cf. Pkt. saṇṇā). > *saññ > *sann > sain on account of the following nasal. See § 30.

(3) -tn->-tt- H. Saut. (sapātnī but P. saukkan?) Ratti "short form of the personal name Ratan may be equally referred to rātna or raktikā.

-tn->kk?

(1) arak (aratnī), saukkan (sapatnī)?

-dn->-nn- This change goes back to PI. cf, bhinnā-, chinnā-anna etc. WP. runnā P.P.P. of rōṇā 'to weep' may either point to *rudna > *runna- or be a late analogical form.

(4) -tm->-pp-: āp (ātmā), apnā, WP āpnā (ātmanah)

-dm->-bb-: pabban (padminī), pabb "forepart of the sole of the foot" (padma-) ?

§155. **Nasal + Stop.** In its treatment of the groups nasal + stop, Panjābī ranks with the North-Western languages, Sindhī and Lahndī, and with some Pahārī dialects as opposed to the other IAVs. In it the unvoiced stops after the nasal are voiced while the voiced ones are assimilated to the nasal. The resulting voiced aspirates, whether stops or nasal, bring about the usual tone changes after losing their aspiration. That this change is very old, in one dialect at least, is proved by its occurrence in the *kharoṣṭhī* documents from Central Asia (Bloch J. As. 1912, I p. 332ff). In Eastern Panjābī, however, -ṅ(h)- -ñj(h)- remain unchanged and in several other cases assimilation is avoided perhaps due to the influence of Hindī. For disappearance of the nasal or its reduction to nasality of the previous vowel see *Nasalisation and denasalisation* §§111-19.

-ṅk-: aṅg (aṅká-), aṅgūr (aṅkūra-), kuṅgū (kuṅkuma-), nasaṅg (niśśaṅka-), saṅg (śaṅká), kaṅgan (kaṅkaṅa-) páhlāg (palyaṅka-).

-ṅkh-: saṅgh (śaṅkhá-?), pīgh (prēṅkhá), suṅghanā (*śrṅkhati V. O. J. VIII p. 35), uṅghanā (uṅkhati), H. sūghnā and ūghnā point that the change is very early.

-ṅg-: uṅgal (aṅgūli-), bhaṅg (bhaṅgā), siṅg (śrṅga-), raṅg raṅga-), caṅgā (caṅga-), piṅg'lā (paṅgu-). In EP these words are distinctly pronounced with ṅg while in WP ṅñ is commoner. They are, however, spelt both ways in dictionaries.

-ṅh-: jaṅgh (jáṅghā), laṅgh'nā (laṅghate).

-ñc-: pañj (pāñca), manjā (mañca-); sinj'nā (siñcāti) kunjī (kūñcikā), kanj or kunj (kancu-), kunj (krāñca), cunj (cañcu-). Lah. vañj nā, vāñhā S. vañ'ṇu (vāñcāti).

-ñch-: hūjhnā (uñchati), pūjhnā (prōñchati) Pkt. puñchaī, H. pōchnā, pūchnā).

-ñj-: munj (muñjā), anjan (añjana-). pinjara (pañjara-), pinjanā beside pinnanā 'to card cotton? (piñjayati 'to kill'), bhann'nā may be a contamination of bhanjati and bhinna-.

-ñjh-: sanjh (sandhyā: Pkt. samjḥā shñjhā), banjh (vandhyā: Pkt. vāṃjhā, vañjhā.)

-ṇṭ-: kaṇḍā (kāṇṭaka-), ghaṇḍ (ghaṇṭa-), bandanā (vaṇṭate), cundaṇā (cuṇṭati).

-ṇṭh-: kaṇḍhā (kaṇṭhā-), sunḍh (śuṇṭhi-), khunḍhā (kuṇṭha-)

-ṇḍ-: gaṇṇā (gaṇḍa-), kāṇṇā (kāṇḍa-), khaṇḍā- (khaṇḍā-), pinn (pīṇḍa-), ḍann (ḍaṇḍā-), munn[a]nā (muṇḍayati) rann (raṇḍā), kunāli, P.W. kunni (kuṇḍa-), hunn (huṇḍa). In several words mostly from EP., -ṇḍ- remains unchanged, e.g., āṇḍā, but Mul. ānnā 'eye-ball' (āṇḍā-), rinḍī (eraṇḍa-), gaṇḍōā (gaṇḍūpada-), gaṇḍā, khaṇḍ pīṇḍā, ḍaṇḍ[ā], muṇḍā, raṇḍī, kūṇḍī, huṇḍ. Here the last eight are doublets and the others may be loans from Hindī.

ṇḍr-: pōnnā beside pōṇḍā (pauṇḍra-)

nt-: tand (tāntu), dand (dānta-) pāid W.P. puāḍ (pādānta-), sād in sukkh sād (śānti-), masād (māsānta-) may be a *semi-tātsama*.

In the Present Active Participles and the III pl. Present Indicative, -nt- becomes -nd- which further becomes -d- in the one and -n- in the other case. See §§ 117 and 156.

-ntr-: āḍ WP āṇḍa (āntrā-), jaṇḍā WP jaṇḍrā (yantrā-), maṇḍ WP maṇḍar (māntrā-), maḍārī or māḍārī (mantrakāra- or perhaps Pers. 'maḍār 'N saint' + ī), neḍḍā; WP niūṇḍrā (ni-māntrā-) WP māṇḍrī (māntrika-).

-nṭh-: paṇḍh pāṇṭhāḥ), kaṇḍh (kaṇṭhā L.), maḍhānī (manthāna-). WP pāṇḍhī (pāṇṭhika-). In granthi- and granthati the ṭh was cerebralised in Pkt. stage and consequently we have Panj. gaṇḍh, gaṇḍhanā. gaṭṭhanā (grath, granth) with cerebralisation of ṭh.

-nd-: chaṇṇ (chāṇḍaḥ), saṇṇhā (saṇḍeśa-). WP nanāṇ (nānāṇḍā) EP nanāḍ must be a loan from Hindī, or it came from nanandā another form of nānāṇḍā recorded by Monier William.

This change appears in the compound words having manda- as their first member, e.g. maṇākkhā (māṇḍākṣa-), maṇḥēnmā 'destitution of milk' (māṇḍā + dhainava-), maṇrāḥ 'not roughened

sic a grinding stone,' *mantārū* 'not knowing how to swim,' *mankhaṭṭū* 'not earning anything'; also in *mannō* *f.* ill luck (*mandimā m.?*), *kunnan* beside *kundan* 'pure gold' (*kunda-*)?

-*ndr-*: *cann* beside *cand* (*candrā-*), WP. *canhā* *jhanhā* (*candrabhāgā*).

-*ndh-*: *annhā* (*andhā-*), *bannh* (*bandhā-*), *kannhā* (*skandhā-*), *innhan* (*indhana-*), *binnhanā* (*vindhātā*), *rinnhanā* (**rindhati*), *runnhanā* (**rundhati*).

-*ndhr-*: *gōhran* (*gudā + randhra-*).

-*mp-*: *kambanā* (*kampate*), *cambā* (*campaka-*), *tumbanā* 'to stretch out cotton before carding it' (*trumpati*), WP *limbanā* (*limpati*).

-*mph-*: *gumbhā* (*gumpha-*).

-*mb-*: *ammā* (*ambā*), *lammā*, *lambā* (*lamba-*), *nimm* (*nimba-*), *samm* (*śāmba-*), *sēm* (*śaimbya-*), *kuṛam* (*kuṭumba-*), *kōrmā* (*kauṭumba-*), *jammū* (*jambu-*), *kammal*, *kambal* (*kambalā-*), WP *palamṇā* (*pralambate*). The forms appearing with -*mb-* are confined to EP.

-*mbh-*: *kamheār* (*kumbhakāra-*), *thammh* (*stambha-*), *khammhā* (*skambhā-*), *ulāmmhā* beside *ulāmbhā* (*upāmbha-*?) *rammhanā* (*rambhate*).

§156. In some cases the Panj. group nasal + voiced stop produced from the PI group nasal + unvoiced stop has undergone a further change into a double nasal. This is specially true of PI *mp[h]*, *e.g.* *kammanā*, *tummanā*, *camālī*, WP *limmanā*, *gūmmhā* besides forms with -*mb[h]*. Assimilation of *b* in *mb* coming in the same syllable is also common in other languages *e.g.* H. *ām* (**āmb-*, **āb*) *sēm*; cf. Southern English pronunciation of *lamb*, *land*, *comb*: *pond*, *limb*: *wind* etc.

-*nt-* > **-nd-* > **-nn-* > *-n* in the Present Indicative III pl. Thus *karanti* > *karan*, *bharanti* > *bharan* etc. In WP Present participles also, thus Pkt. *karamta-* > WP *karnā* 'doing'.

§157. **Nasal+Nasal.** The first nasal is assimilated to the second.

-mn-: W.P. nimmojhānā (nimnā+apadhyāna-). This treatment differs from what we find in Pkt. (Pischel § 278).

-nm-: jamm (jānma).

§158 **Double nasals**, like other double consonants have been preserved except that -nn-, -nn- become alveolar.

-nn-: ann (ānna), anāj (annādyā-).

-mm-: damm (dramma-).

§159. **Nasal+Semi-vowel** treated under y-, r-, l-, v-groups.

§160 **Nasal+Sibilants.** In its treatment of nasal+sibilant, also, Panjābī ranks with the North-Western languages, i.e., it reduces the sibilant to a voiced aspirated stop of the same class as the nasal then losing the aspiration after producing the tone-effects. Unfortunately there are very few examples to show the exact process how the stop developed. The Prātiśākhya refer to a pronunciation in which a surd stop was inserted between a nasal and a sibilant. This may have been the course followed by the ancestors of Panjābī, thus:—

-.ñś. > -ñśś. > -ñch. > Panj. -njh-

ns- > -nts. > -nch. > Panj. -njh-

Or, perhaps, the sibilant was voiced as in śṇī,² and later on became an aspirated stop. But that would have been contrary to the Panjābī treatment of foreign fricatives whereby Pers. x, Eng. θ, Pers. Eng. f appear as kh, th and ph, respectively; while Pers. g, Eng. θ, Pers. Eng. z, v appear as g, d, j, b

(1) डणनेभ्यः कटतेः शबसेषु॥ AV Prāt's. II 9 "After ṇ, ṇ and n are inserted k, ṭ and t before ś, ṣ and s." नकारस्य शकारे ञकारः॥

AV Prāt's II 10. 'Before, ś, n becomes ñ.' डपूर्वः ककारः सषकारः॥

Taitt. Prāt's V 32. "After ṇ is inserted a k before s and ṣ."

टनकारपूर्वश्च तकार ॥ Ib. V. 33 "After ṭ or n is inserted a t."

Whitney's edition and translation.

(2) cf. the general tendency of Panjābī Pkt. to voice an unvoiced stop after a nasal consonant.

(unaspirated). Following this Pers. [ʃ] sometimes appears as *ch* especially in illiterate speech, but the normal change is *s*. If the sibilant had been voiced it should have appeared as *j*, and not as *jh*.

mś: *banjh*, WP *vanjh* "pole for propelling a boat" (*vaṃśa*-) *bās* 'bamboo' is a loan from Hindi. *sānjhī*, *sājh* (*sāṃśa*) cf. *ṣiṇā sāzhu* 'half of land produce'.

The numerals *bīh*, *tīh*, come from Pkt. *vīsaī*, *tīsaī* and not from Skt. *vimśati*, *triṃśat*.

ḍassanā is from *daśyati*, and *ḍang* 'bite' from **ḍakna* > AMg. *ḍakka* > **ḍamka*. cf. H. *ḍāḱ*, *ḍāṅk*.

kāssū (*kaiṃśuka*-) is a loanword.

-mṣ:- *phnā* comes from Pkt. *pīsaī* rather than Skt *piṃśati*. cf. *ṣṇī* *pezōiki*.

-mś : *kāssī*, W P. *kaīhā* (*kaṃśa*:- *kāṃśya*-) seems to be a late borrowing with *-s* > *-h*-. Sindhi *hanju* (*haṃśa*). *Panj* > *haus* is a loan. *hass* 'collar-bone,' but Sindhi *hanja*, "the part above the hip-bone on which infants sit in being carried" (*āṃśa*) *mās* (*māṃśa*-) is a *tatsama*. cf. Sindhi *māsu*, *māsu*, *ṣiṇā mōs*, Genitive *mozāi*.

M I *-mś*- *inhū*, WP. *ājh*, Sindhi *hanja ṣiṇa āṣu* (*āṣru*-Pkt. *aṃsu*) *khangh* (*kāsī* Pkt. *khāsā* Pisch. § 206, **khassā*. **khaṃśā*) cf. II *khāsi*. *khunjanā* to be missed (*kuṣṇīti*, Pkt. *kussai khussai*. **khumśa*) cf. II. v. ṭ. *khōsnā māih*, W P *majjh*, *manjh* (*māhiṣī*) **mhiṃśi*) cf. H. *bhāis*. E. P. *mhāis* is a contamination of *māih* and *bhāis*.

cunghanā H *cūghnā* cf. *cūsnā*, Rajas *cūkh* (√*cūṣ*:- √*cucūṣ* Pkt. *cūsaī* *cussaī* **cumśa*; or from *cukṣati* > **cumkhati*).

A short vowel before the group nasal+sibilant is more favourable for this peculiar change than a long vowel.

§ 161. Groups with *y*.

(1) *y* always occurs as the last member of a consonant-group¹ when a stop except a dental precedes *y*, the *y* is assimi-

(1) Monier-William's Dictionary records only one word *यवगुली* *yvāgulī* in which *y* occurs as the first member of a consonant group.

lated with the usual tone results if the stop is a voiced aspirate.

-ky-: mānak (māṇikya-), chikkā (śikya-) cf. Guj. śīkū saknā (śakyati or śaknōti), sāk 'relation' * (svākya-).

-khy-: pakhānā (prakhyāna-), W P. akhān, akhāun (ākhyāna-) ākhyā-pana-).

-gy-: bhāg (bhāgya-), suhāg (saubhāgya-), lagganā (lagyati), barāg 'feeling homesick, said of children' (vairāgya-). 1

-cy-: pacnā (pacyate)', rucnā (rucyate), cūnā (cyutā-), bacnā, cf. WP. vacāunā (vacyāte.)

-jy-: Jēṭh (Jyēṣṭha-). rāj (rājya-), banaj (vaṇijya-), bhaj janā (bhajyate), bhujjanā (bhrjyate).

-ty-: phaṭnā (*sphaṭyati: sphaṭate), ghaṭṭanā (*ghaṭyate: ghaṭtate: ghaṭate), tuṭṭanā (truṭyati).

-ḍy-: Powādhi jāḍḍā (jāḍya-).

-py-: tapnā (tapyate), lippanā (lipyate), rūppā (rūpya), māppā (māpya-).

-bhy-: labbhanā (labhyate).

(2) In a group dental stop+y, the y palatalises the stop before being assimilated.

-ty-: sacc (satyā-), naccanā (nṛtyati), bacc WP vacc (āpatya-),

-dy-: ajj (adyā-), khājjā (khādyā-), bijj (vidyut), jūā (dyūtā) chijjanā (chidyate), bājjā (vādyā-), pasijjanā (prasvidyate) upajñā (utpadyate).

-dhy-: giṇṇhanā (gṛdhyati), bujṇhanā (būdhyati), sujṇhanā (śudhyati), siṇṇhanā (śidhyati), riṇṇhanā (ṛdhyati), mājjhā (mādhya-). cf. -ndhy- -njh-: sanjh (sandhyā), banjh (vandhyā).

(3) -ny- becomes -nn- but the examples are not certain.

punn (pūnya-, kān f. (*kānya-: kāṇā-).

(1) For shortening the double consonant after a short vowel in the roots pac, ruc, sak phaṭ, tap and in a number of other words, see §121 (6).

(4) The treatment of *n+y* is not quite definite. In some words the *y* is assimilated and in others it becomes *j*. The former seems to be the proper development in E.P.

sunṇā, WP. *sunjā* (śūnyā-); *jann*, WP *janj* (jānya-) cf. Mar. *jānavsā* (jānya+vāsa-); *kannē* *t.*, WP *Kanj* (kanyā) *dhān* WP *dhāi*, perhaps, for *dhān* °*dhānj* (dhānyā-); *mannan*, (mānyate), *neārā* (anyākāra-?). [M] *anj* (anya-).

(5) In *m+y*: the *-y* is assimilated.

uggamnā. (udgamyate), *ghummanā*. (HD *ghummaḥ*: **ghumyai*).

(6) In *l+y*, the *y* is assimilated but in many cases the resulting *-ll-* seems to have been aspirated at some stage, probably before Apabhramśa, for we find its traces in several languages at present. For Marāṭhī see Bloch §148.

Kallh, H. *kalh* (kalya-), *pahlāg* (palyaṅka-) etc. For further examples and exceptions see §§ 128-29.

(7) In *v+y*, the *y* was assimilated and the resulting *vv* became *bb* in EP, but remained *vv* in WP. Sindhi treats this group differently in the initial position from the interior one.

bāgh (vyāghrā-), *sarbāh*, *sirbāh* (Panj. *sir*+Skt. *vyādhi*-).ā-

(8) In sibilant+*y*, the *y* is assimilated and the resulting ś, ṣ fall together with *ss*.

-śy-: *nassanā* (naśyati), *dissanā* (dṛśyate), *saulā* (śyāmala-).

-ṣy-: *russanā* (ruśyate), *tussanā* (tuśyati).

-sy-: *sālā* (syālā-), *hāssā* (hāśya-), *hasnā* (hasyate) or perhaps a loan from Hindi but the latter goes back to Pkt. **hamsaī-ālas* (ālasya-), *kāssī* (kāśya-).

(9) In *ry*, *hy*, the *r* and *h* are assimilated because they are never doubled in a group (see § 151). The resulting *yy* becomes *jj* but in the case of *hy* it is aspirated for *h*, also, like ś, ṣ, *s*, when assimilated, aspirates the resulting double consonant.

ry-: *kāj* (kārya-), WP *pujjanā* (pūryate) EP *pugganā* may be an analogical formation after *bhajj* *Ambālā bhagg*; *bhijj*: *Ambālā bhigg*.

-hy-: gujjhā (gāhya-). bājjhō (bāhyatāh), bōjh (*uhya-:Pkt. vojja-), dājh (*dāhya-). WP ḍajjh^anā (dahyate).

§162. Groups with r. In EP all groups containing r assimilate the r to its neighbouring consonant, and when it precedes a dental stop it often has the cerebralising effect besides assimilation. In WP which has a greater affinity to North-Western dialects, the group consonant + r behaves differently from the group r + consonant. This difference of treatment was much more prominent in Aśoka's time as shown by a comparison of the **Shāhābāzgarhī**, **mansehrā** and **Girnār** versions with those of **Kālsī**, **Dhauī** and **Jauḡaḍa**. The group consonant + r was preserved while the group r + consonant shifted its r to the initial consonant, doubling at the same time the consonant left single, or transposed its place with its own member so that the result in either case was a group consonant + r; thus we get **dharma** > **dhram(m)a**-, **sarva** >-, **savra** ¹. In WP. (also in Lahndī and Sindhi), the groups consonant + r, especially dental stops + r have remained unchanged, and the groups r + consonant in words beginning with a dental stop have shifted the r to the dental stop after doubling the other member. This latter tendency of shifting r is noticeable to some extent in **Prithirāj Rāsau** of Cand.²

Consonant + r: -

kr: **kōh**, S. **kōhu** (**krōśa**-) **kōl**, S. **kōli** (**krōḍa**-) **cakk** (**cakrā**-) **cukkā** (**cukra**-). **sūk** (**śukrā**-) recorded by Mayā Singh must be a loan from Hindi or quoted from the **Ādi Granth**.

gr: **gaṭṭhanā** (**grathnāti**) **gehā** (**grāha**-), **aggā** (**āgra**-), **jāgnā** (**jāgrati**). **graihn** 'eclipse' is a *ts*. **gās** 'mouthful' is a loan from Hindi, **grāh** is a loan from WP; **grās** usually used in **gaū grās** 'portion of bread set apart for cows' is a *ts*. **graū** or **grā** 'village' is a loan from WP the common word in EP being **piṇḍ**.

(1) Michelson: JAOS Vol. 30, 31.

Hultzsch: Aśoka's Inscriptions—Grammatical Sketch.

(2) **dhram(m)a**- for **dharma** in the passage quoted by Beames in his Grammar. I p. 15.

ghr: bāgh (vyāghrá-).

jr: bajj 'calamity' (vájra-).

dhr: mīddhā (mēdhra-).

tr: tāhnā, WP trāhnā (trāsayati), tōrnā WP troṇā (trōṭayati) gōt, WP gōttar (gōtrā), cittā WP cittrā (citraka-), cittanā, WP cittarnā (citrayati), Cēt, WP cettar (caitra-), dohtā WP dōhtrā (dauhitra-), pōttā WP pōtrā (pāutra-), putt WP puttar (putrā-), patt, WP pattar (patrá-), sūt WP sūttar (sútra-), dāttī WP dātri (dātra-), tinn WP trai (trīni, Pkt tiṇṇi), (trāyaḥ-). Guj. traṇ may be contamination for the two.

r after a dental stop does not cause cerebralisation. In tuṭṭanā it is due to the following ṭṭ. cf. WP. truṭṭanā. Similar may be the case with taṭṭī, WP. traṭṭī. In ciṭṭā 'white' (citrā) the form with a cerebral is perhaps chosen as a loan from some other dialect to distinguish it from cittā 'leopard.'

-ntr: ād, WP āndar (āntrā-) etc. See § 112 (c).

dr: damm (dramma-), dākh (drākṣā), chiddā WP chidrā chidrā-), dadd WP daddar (dadru-), nīd WP nīndar (nidrā). In dāhnā, if from drāghate, dr has become ḍ. For -ndr-, -ndhr- see § 15.

dhr: giddh (gr'dhra-); baddharī beside baddhī (vārdhra-) and sidhrā in 'sidhrā pudhrā' 'simple' (sidhrā-) are loans from WP.

pr: pauh (prabhā), pōhan (pravahana-), pāunā (prāpayati).

br: bāhman (brāhmaṇa-), kubbā (*kubra-: kubhrā) cf. Guj. kubḍū.

bhr: bhāi WP bhrā (bhrātā), bhaur (bhramara-), bhāu (bhrū- cf. Pkt. bhumagā, bhamayā Pischel § 124), bhaṭṭh (bhrāṣṭra-), bhāunā (bhramati).

mr: makkhan (mraṣṣana-). When mr occurs in an internal syllable, a b develops between m and r, and the whole group

appears as -mpb in Pkt. (Pisch. §205), amb (amra-), tām̐bā WP trām̐bā, trām̐mā (tām̐rā-), tām̐rā (tām̐ra+paṭa-?)

śr: saun (śrāvaṇa-), missā (miśrā-), WP mass (śmāśrū-), sass (śvaśrū), cauras (caturaśra-). For aśru->anjh, injh. see under -mps- §160.

§163. r+consonant:

-rk: akk (arkā-), kakkar (karkara-), takkanā (tarkayate), takkalā WP trak̐kalā (tarku-), makkar (markāṭa), sakkar (śarkarā). In WP trakkarī in opposition to EP takkarī, the r after t is due to shift if the word is connected with the root √tark. WP srakk (but EP sakk) points to *śarka- rather than śālka.

-rg: bagg (vārga-), magghar (mārgaśira-), caugganā (caturguṇa-) gāggar (gargarī).

rg̐h: māihgā (mahārg̐ha-), ghaggarā (gharghara-), Lah. aggh (arg̐ha-).

-rc: kucc (kūrcā-)

-rj: gajjanā (garjati), gujjar (gurjarā-), khajūr (kharjūr-) gājjar (gārjara-).

-rṇ: kann (kārṇa-), pannā 'leaf' (parṇā), unn (ūrṇā), cūnnā (cūrṇa-), punneṓ (pūrṇimā), siūnā seṓnā (suvārṇa-; sauvarṇa-).

-rt, -rth-, -rd-, -rdh-, see under Cerebralisation § 169.

-rp: sapp (sarṇā-), kapāh (karpāsa-), khappar (karpara-), tappar, Lah. trappar (L.S.I VIII¹ p. 326) (tālpa- connected with √trp MW: *tarpa); ṭappanā, Poṭh. trappanā (*tarpati: trpyati).

-rb: kabrā (karbara-)-

-r̐bh: gabbhā (gārb̐ha-), cibbhar (cirb̐haṭa-), dabbh Mul. drabbh (darb̐hā-)

-rm: kamm (kārma), camm (cārma), kāman (kārmaṇa-), nimmal (nirmala-), WP. kummā (kūrmā-).

-ry: Dealt with under y-groups.

-rl: dūllō 'bridegroom'. H. dūlhā, Guj. dūlū (durlabhā-?)

-rv: cabbanā (carvati), caubī WP cahvī (caturvīṃśati-), khabbā (kharva-?)

-rś-: dassanā (darśayati), pāssā (pāśvā-), passali (parśū-)
 -rṣ-: ghassā (gharṣa-), khassanā (karṣati), WP vassanā
 (varṣati). baras. sarhō, ārsī etc see under svarabhakti.

§164. Groups with l.

(1) In groups l+stop or m, l is assimilated

-lk-: bakk (valkā-), sakk (śālka-).

-lg-: guggal (gūlgulu-), phaggan (phālguna-), baggā
 (valgū-). bāg, WP vāg (valgā) perhaps a loan on account of

-lp-: tappar (tālpī-?), WP kappanī (kalpayati).

-lb-: subb (śulba-) MW records śulva also but -lv- > -ll-.

-lm : gummā (gālma-).

(2) In groups l+y, y is assimilated with frequent aspiration.
 See § 128.

(3) In groups l+v, d+l, and r+l, the l assimilates the other member.

-lv-: bil, bill in Mayā Singh's Dictionary. (bīlva-).

-dl-: bhalā (bhadrá-: *bhadla-) allā (ādrá-: *ardla-), khullā
 'low, base' (kṣudrá-: *kṣudla-), In J. Pkt. chulla- culla- Pischel
 § 325).

-rl-: dūllā (durlabha-).

(4) -ll-: pallā (pallava-), challī 'maize-ear' (challi-). See
 also -ly- § 128.

§ 165. Groups with v.

(1) When coming after a guttural, palatal or cerebral
 stop, v is assimilated to the stop.

-kv-: kaṛhnā (kvathati), pakkā (pakvā-)

-jv-: jalnā (jvalati).

-ṭv-: khaṭṭ (khaṭvā).

(2) Dental stop + v had three developments in MI, viz.
 double dental, labial or palatal stops. (Pischel §§ 298-300). In
 Panjābī all the three have their traces, but it is difficult to say
 which was proper to it. For marāṭhī, see Bloch § 130.

-tv- > -tt-: -ttan (-tvana-) as in *kuṛattan* 'bitterness', *palattan* 'yellowness'. -t (-tva-) as in *miṭṭhat* 'sweetness'. *sat* (*satva*-) may be a loan.

-tv- > -pp-: -[p]pan, -panā (-tvana-) as in *kaurāpan*, *lucca-panā* etc.

WP *suhappan*. -p (-tva-) WP *suhnapp* 'beauty',

-ppā (-tva-) as in *budhāppā* 'old age'.

-dv- > -dd-: *dō* (*dvaū*) and its derivatives *dūjjā*, *dugganā* etc. They can, also, be explained as coming from *duvau* * *duv*- etc. cf. Pkt. *du*- in compounds. Lat. *duo*.

-dv- > -bb-: *bārā* (*dvādaśa*) and other numerals 22, 32, 42 etc. *beōr* (*dvi* + *varaka*- 'cloth'), *bār* (*dvāra*-), cf. Guj. *bijā*. Mul. *beā* 'second'.

-dhv- > -ddh-: *dhatthā* (*dhvasta*-: **dhvaṣṭa*). In Panjābī *dh* was cerebralised on account of the second cerebral.

-dhv- > *bbh*-: WP *ubbhā* (*ūrdhva*-)

-dhv- > -jjh-: *jhandā* (*dhvajā* + *daṇḍa* Mar. *jhemḍ-jhankār* (*dhvani*-) if not purely onomatopoeic.

The group -dv- resulting from ud- followed by a word beginning with v- became -vv- in Pkts (Pischel § 298), and consequently *bb* in EP, and *vv* in WP.

baṭṇā, WP *vaṭṇā* (*udvartana*-) cf. H. *ubaṭṇā*, Sindhi *uṭaṇu*.

(3) In groups v+y, r+v, and l+v, y, r and v are assimilated. See § (9), 161 (7), (9) § 164 (3).

(4) In groups sibilant+v, v is assimilated.

-śv-: *sauhrā* (*śvaśura*-), *sass* (*śvaśrū*-), *sāh* (*śvāsa*-), *basāh* (*viśvāsa*-), *assū* (*āśvina*-), *pāssā* (*pārśvā*-).

-ṣv-: *māssī* (*mātrṣvasṛkā*).

-sv-: *pasijjanā* (*prasvidyate*) *sikā* (*svaka*-: * *svakya*-) *sāk* (**svākya*-) are ts.: cf. *sakā*, H. *sagā* (*svaka*-).

(5) -hv- becomes -bbh-, *jibh*, *poṭh*, *jibbh*, (*jihvā*).

§166. Groups with a sibilant. Sibilant+stop.

(1) In groups sibilant+stop, the sibilant appears as aspiration of the stop, the latter being doubled for which see § 150 (3).

-śc-: tirschā (tiraścā-), bicchū (vr'ścika-), picchā (paśca-), pacchō (paścima-).

-ṣk-: bikkharnā, bakharnā (viṣkirati), sukkā 'dry' but sukkhā 'a particular plant' sūṣka-), pōkhar (pauṣkara-).

-ṣṭ-: atṭh (aṣṭau-), natṭhanā (naṣṭa-), muṭṭh (muṣṭī-), mitṭhā (miṣṭa-), rītṭhā (āriṣṭa-), pītṭhī (piṣṭa-).

ṣṭr-: utṭh, ūt[h] (u'ṣṭra-), bhatṭh (bhrāṣṭra-), WP. oṭṭhā (auṣṭra-).

-ṣṭh-: kōṭṭhā (kōṣṭha-), kāṭh (kāṣṭha-), jēṭh (jyēṣṭha-), sēṭh (śrēṣṭha-), gūṭṭhā (āṅgūṣṭha-).

-ṣp-: bhāph- (vāṣpa-).

-sk-: khammhā (skambhā-), bakkar (upaskara-), bakhārā (vakaskāra-?).

-st-: than (stāna-), thammhā (stambha-), thōrā (stōkā), hatth (hāsta-), matthā (mastaka-), patthar (prastara-), natth (nastā) ātthamnā (āsta+?)

-sth-: thālī (sthālī), thāh (sthāgha-), thānī (sthāna-).

sp-: phāhā (spāśa-).

-sph-: phutṭanā (sphuṭyate), phōrṇā (sphoṭayati).

-(2) In a group consisting of the final sibilant of a preposition and the initial stop of the following word, aspiration does not take place.

-ś+c-: nacōrṇā (niścotate), nielā (niścala-).

-ś+k-: nikkalnā (niṣkalati : niṣkālana- 'driving out' Gobh.), -nakammā (niṣkarma-), cāuk (catuṣka-).

-ś + p-: naputtā (niṣputra-), caūppar (catuṣpata-), Guj. cōpan (catuṣpañcāsat).

-s+k-: nakk (nās+ka-)?

-s+t-: nittarnā but H. nitharnā (nistarati), cauntī WP. cauttī (catustrimśat).

§167. Stop+sibilant.

(1) kṣ become k(k)h.

khār (kṣāra-), khīr (kṣīrā-), khōh (kṣudhā), akkh (ākṣi, ikkh (ikṣú) kakkh (kākṣa-), kukkh (kukṣi-).

makkhī (mākṣikā), pakkh (pakṣa-), sikkh (śikṣā), takhān (takṣānam cl. acc. of takṣan)

The words where kṣ appears as c(c)h are early loans from a ch dialect and appear with ch in other IAVs (Turner §89)? e. g. ricch, H. G, rich, Mar. rīs : ch > s (ṛkṣa-), kacch (kakṣa, kacchā), churā, with ch in others (kṣurā-: churikā), taccha beside takhān (takṣati), macchar beside makkhī (mākṣā cf. AMg, macchiyā), chār beside khār (kṣāra-)

For tikkhā (tikṣṇa-) see Turner § 89. tinnhanā 'to prick, pr. would be a doublet from the same if it does not come from the root √trh cf. trṇédhu : *trṇdhati.

(2) t or p+s become c(c)h.

-ts- bacchā (vatsā-), macch (mātsya-) ussarnā (utsarati) goes back to Pkt. Guj. ucharvū may come from ucchalati. cf. nittarnā (nistarati) for the different treatment of ts or st when one member belongs to the root and other to the preposition.

-ps-: accharā (apsarā) guccchā (guccha-: grpsa-).

(3) ṣṇ and sn appear as nh- or n if there be another s, h in the word.

tis (trṣṇā) may be a ts. from trṣṣā, or cf. trṣyāvat RV vii, 103', 3.

-ṣṇ-: WP unhālā, hunālā (uṣṇakāla-)

"sn": nhaunā (snāti), nēh (snēha-), nhū (snuṣā).

(4) -śm-: sm- appear as -ss- (Turner § 55).

-śm-: rassī (raśmī-), Initially śm- > m-: mass beside mucch (śmāsrū-), masān (śmaśāna-) is a loan because of -ś- > -s-.

-śm-: tusī (*tuśmē), kōssa (*kōśmā), WP hussar (uṣma-)

-sm-: asī (asmē), bhass (bhasma) bissarnā (vismarati).

This treatment is peculiar to the North-Western Languages cf. kāśir, Kś word for Kashmir (kāśmīra-). Ludh. ambhāttar 'we and others'; tumhāttar 'you and others' are loans from H. They have not been recorded by Mayā Singh.

(5) Sibilant + y, r, v, and r + sibilant have already been treated under y-, r-, v- groups.

(6) Double sibilants become -ss-, or s-in unaccented syllables.¹

-ṣṣ-: nasang (niśṣaṅka-).

-ss-: nissarnā (nissarati).

§168. Groups with h.

-hm- > -mh-: bāhman (brāhmaṇa-), here mh has again been transcribed as hm to denote the tone. It can also be written bāmhan.

Other h- groups treated under three of their other members.

Cerebralisation.²

§169. The subject of cerebralisation has been dealt with by Dr. Bloch and Prof. Turner with respect to Marāṭhī and Sindhī respectively. The latter concludes that the phenomenon of cerebralisation was of a dialectal character, and that it was the result not of a single change, but of different changes which formed a number of different isoglosses (p. 557).

Examining the cases where ṛ and r, the chief cerebralising agents could have exerted their influence, we may say that Panjābī is a non-cerebralising dialect. The words where cerebrals appear in place of PI dentals must be held as loans from some ancient cerebralising dialect because they are found with cerebrals in most of the other non-cerebralising cognate languages also.

§170. Examples of Panjābī words containing:—

(i) PI dentals preceded at a distance by r. Here the dentals remained dental which subsequently disappeared. If they had become cerebral they should have appeared as ṛ, ṛh, (i.e., ṛ with a tone on vowels). bhāi (bhrāṭṛ-), mārēā (mārīta), rōn (rōdana-), paihlā (prathilla-, c.f. prathamā-).

(1) A few cases of a secondary change of MI -ss- > -s- > h are found e. g., dīhnā dissanā (dr̥śyat̥, Pkt. dissat̥, dīsat̥). s > h is yet a living tendency. See Dr. Bailey's note JRAS. 1926.

2. Bloch §§108—109. Turner: Cerebralisation in Sindhi JRAH 1924 pp. 555-84. For cerebralisation in Vedic and Sanskrit see Wacker-nagel i. pp. 167 ff.

For gaṭṭh(i), gaṇḍh(i), paṛh, paraus(s)I, see Turner pp. 560—61.

(ii) PI dentals preceded immediately by ṛ. These remained dental which, if single, disappeared later.

gheō (ghṛtá-), hīā (hṛdaya-), khittī (kṛttikā) mōeā cf. H. muā (mṛtá), pōhlō (pṛthula-), tijjā, tīā (ṛṭṭiya-), kittā (kṛtā the -t- being doubled, or -tt- being added by the influence of suddhā, tattā etc.). buddhā H. būṛhā, S. buḍḍo commonly derived from vṛddhā- should be referred to bṛḍha- where the -ḍh- has been doubled on the analogy of Pkt. daḍḍha-. Pa. vuḍḍha- beside buddha- and vaddha- may be due to contamination of vṛddhā- and bṛḍha- miṭṭī (mṛttikā) is found with cerebral in all except Mar. mātī.

(iii) r+dental. The dental remains dental.

-rt-: All Panjābī words containing PI -rt- are connected with the roots kartati 'to cut' and kṛṇatti 'to spin', and vārtate 'to be' and 'to roll.' Where doublets appear, one has the dental and the other the cerebral to keep distinction of meaning. Thus kattānā 'to spin', kaṭṭānā 'to cut'; bāt 'thing, matter' (vārttā), bāt 'road' (vārtma-; vartīḥ n.). For details see Turner p. 562). mṛttikā > P. miṭṭī H. maṭṭī, māṭī M. mātī, Dog. mittī dental.

-rth-: sāth (sārtha-), sāthī (sārthika-), cauthā (caturtha-)

-rd-: gadhā (gardabhā-), kuddanā (kūrdati), caudā (cāturdaśa), baddal (vārdala-), bahld (balivārda-), paddanā (pardati).

-rdr-:]*āddā (ārdṛá-), allā (*ārdla-). kauḍī (kapardikā),

-rdl-:]chaddānā (chardati) are found with cerebrals in other languages also. ḍaddū (dardura-) is doubtful on account of the loss of -ra-.

-rdh-: addh (ardhā-), badhnā (vardhate), pacādh (paścār-dha-) puādh (pūrvārdha-). The roots vardhate 'to increase' and vardhati 'to cut' have resulted in doublets in Panjābī, thus badhnā 'to increase'; baḍḍhanā 'to cut'. In muḍḍh (mūrdhā) the cerebral appears elsewhere also.

(iv) Dental+r. They remain dental after assimilation.

-tr-: gōt (gōtrā-), putt (patrā-), etc. For further examples see §162. Only ciṭṭā 'white' (cittrā-) appears with cerebral perhaps to distinguish it from ciṭṭā 'leopard'.

-dr-: chiddā (chidrā-) etc. See §162. ḍāhnā 'to lay down' (drāghate), ḍunnā, if from drōṇa-, may be loans. For āṇḍā, ḍaṇḍā etc. see Turner p. 566.

-dhr-: giddh (gṛdhra-), baddhī (vārdhra-).

(v) The cases where PI dentals uninfluenced by the vicinity of r, ṛ appear as cerebrals in Panjābī are common to all other languages except painā (patati) where cerebral is shown in Prākṛit, Hindī, Gujrātī etc. The following may also be noted: nacōṛnā (niścotate), juṛnā (yuta-), bahārā (vibhītaka-), harar (haritaki-).

In the last three words the ṛ may be a suffix.

(vi) "l", n in all positions have become alveolar in EP.

§171. Mention however may be made of the tendency to cerebralise a dental stop occurring in the vicinity of another cerebral stop. This tendency is found in Hindī, Gujrātī (Turner §44), in Sindhī (Turner p. 570) and in Marāṭhī (Bloch §119).

tuṭṭ-, WP truṭṭ-, H. G. tūt- (truṭyati), tuṭṭhānā (tuṣṭa-), ḍuḍḍhā, ḍuṛh (Pkt. divaḍḍha-), ṭaḍḍhānā (tardati), ḍaṇḍā (daṇḍā-), ḍaḍḍū (dardura-), ḍiṭṭ (dīpa+varti-), ḍahinḍi (dadhibhāṇḍa-), ṭhaṭṭhārā (tvāṣṭṛ-), ḍāḍḍhā (dārḍhya-), ṭhaṇḍhā but Mar. thaṇḍā (stabdha-), ḍhaṭṭhā (dhvasta-: *dhvaṣṭa-), ḍhiṭṭh (dhrṣṭa-), WP ḍiṭṭhā (dṛṣṭa-); ṭeḍḍhā, H. ṭerhā but WP treḍḍhā; ṭaṭṭi but WP traṭṭī, but EP tur, WP ṭur (turati); ḍar (darati) ṭhērā (sthavira), dēr: ḍēr, ḍōrī (dōraka).

In the presence of ṛ the dental remains, thus tōṛ, dhaṛ, dāṛhī, Guj. *id.* but H. ḍāṛhī.

ṭhaṭṭi 38.

ṭhiṭṭar 78.

ṭhaḍḍ 3rd Eng. third > thāḍḍ.

BSQS IV 2

Svarabhakti.

§172. Examples of *svarabhakti* are fairly common in Prākṛits (Pischel §§ 131-40) where they probably represent *tatsamas* or late borrowings from Sanskrit after the tendency for assimilation had died out. Mediæval and Modern languages contain even a greater number of examples of *svarabhakti* in *tatsama* words.

A few cases of *svarabhakti* are noticeable in Panjābī which in other respects seem to be *tadbhavas*, e.g., *sarāhnā*, WP *salāhnā*, in rapid speech *srāh-*, *slāh-* (**śrāghate*: *slāghatē*, cf., √*śrāth*: √*slāth*). Other words like *g^{ra}āū*, WP *girā* or *g^{ra}ā*, (*grāma*), *bh^{ra}ā*, WP *id.*, L. *bhirā* (*bhrātā*), *g^{ra}āh*, WP *id.*, L. *girāh* (*grāsa-*) are loans from a Western dialect (probably WP). EP *gās* (*grāsa*) is a loan from Hindī.

§173. The Panj. prefix *paṛ-* meaning 'secondary' as in *paṛbāl* (**pravāla-*), *paṛdand* (**pradanta-*), *parchatti* (**prachatti-*), or 'one degree further removed' as in *paṛōttā* (*prapautra-*), *paṛnānnā*, *paṛdāddā* etc., is rather difficult to explain. It may perhaps be better connected with *prati-*. If it is really a case of *svarabhakti* from *pra-*, then why does *r* change to *ṛ*?

§174. In the following words, *svarabhakti* goes to Prākṛit:—*barh-*, *barhā*, WP *varh-* beside *vass-*, *varhā* (*varṣati*, *varṣā*, cf. AMg. *varisa-*), *sarhō* (*sarṣapa-*, cf. AMg. *sarisava-*). *bar* 'year; to rain' and *ārśī* (*ādarśa-*, Pkt. *ārīsa-*) are loans from Hindī on account of the preservation of *-s-*.

Insertion of Plosives.

§175. It sometimes happens that between the nasal *n* or *m* and the following *r* or *l*, a voiced plosive of the same class as the nasal, is inserted. A few cases of this kind are found in Panjābī.

-*nar*->-*ndar*:- *bāndar* (*vānara-*), *pand^{ra}ā* (Pkt. *pannarasa-*), *basantar* 'fire' perhaps through **basāndar* (*viśvānara-* cf.

vaiśvāndara- found in the Siyāḍonī inscription of the 10th century A.D., Z.D.M.G. Vol. 47 p. 576). The change *-nd->-nt-* may have been due to the influence of *basant* (*vasanta-*) *ts*.

The tendency is found in later borrowings, *e.g.*, *hundar*, *hūdar* beside *hunar* (Pers. *hunar*).

-mr->-mbr->-mb-*: This change is found in Pkt. also cf. Pischel §295. *amb* (*āmra-*, Pkt. *amba-*), *tāmbā* (*tāmrā-*, Pkt. *tamba*, Aśokan *taṃbapaṇṇī*); H. *bābī* or *bambī* (*vamrī*, cf. *valmīka-*). Panj. *barmī* may be a *tatsama* with metathesis. *Ambarsar* whether connected with *Amar* 'the third Sikh Guru', or with *amrat*, *amart*, *ammart* 'nectar' (*amṛta-*) *ts*.

Recently the change has taken place in Persian loan-words *e.g.* *ambīr*, *ābīr* or *amīr* (Pers. *amīr*).

-ml-> Pkt. *-mbil->-mbl-* or *-ml-*: *imblī* or *imlī* (*amlīkā*) cf. J. Pkt. *-amba*, *ambila-* from *amla*. Pischel § 295.

In *tatsamas* a plosive is inserted between *anusvāra* and *h*; *e.g.* *siṅgh* (*siṃhā*).

Insertion of *r*.

§176. The N. W. languages *ṣiṇa*, *Kashmīrī*, *Sindhī*, *Lahudī* and Western *Panjābī* have preserved some consonant-groups in which *r* formed the second member, *e.g.*, *ṣ. kriu*, *K. krūh*, *S. krōhu*, *L, WP krōh* (*króṣa-*). In the following words *r* is inserted erroneously perhaps on the analogy of the preserved groups. Some of these words are found in EP and *Hindī* also. Thus *kərōṛ m-* 'ten million' but *kōṛī f.* 'score' (*kōṛī-*), *sṛāp ts.* (*śāpa-*), *karmaṇḍal ts.* (*kamaṇḍalu*). *kərōp ts.* (*kōpa*) perhaps on the analogy of *kṛodh*; *WP trikkhā* (*tīkṣṇa-*), *WP tarkhāṇ* (*takṣāna-*), *WP mēthrā*, *WP srakk* (**śarka-: śālka-*), *WP traṭṭī*, *WP trēṭ* etc. Their EP equivalents have no *r*. In *srakk* and *traṭṭī*, the *r* may be due to anticipation owing to a group *r+* consonant occurring in a following syllable for which see § 162.

Doubling of PI intervocalic stops.

§177. In a few words PI intervocalic stops (other than cerebrals) appear doubled in Panjābī instead of being lost. For a similar phenomenon in Prākṛits see Pischel § 90. Thus lakkar (lakṣa-) cf. Nep. lauro 'stick', Panj. H. laurā 'penis'; thabbā (stabaka-), uppar, H. ūpar (upari, cf. AMg. uppiṃ beside uvariṃ), assi, H. id., (asīti-). The case of ikk, L. hikk (éka-) is puzzling. In Pkt. we get ēkka- and ikka- presumably for ēkka- from which the expected form in Panjābī would be ēk as in Hindī, Gujrātī and Marāṭhī. cf. Panj. H. G. khēt, Mar. śēt (kṣētra-, Pkt. khēta-, khitta-). In Iranian also the initial vowel was not i.

Metathesis.

§178. Metathesis is common in words borrowed from Persian and especially in the mouths of illiterate speakers, thus kāccū, cākkū (cāqū), nuksā, nuskā (nuskha), kājak, (kāgaz), dājkā (dāgca), bujkā (buqca), nuskān (nuqsān) etc. From Sanskrit words the following may be noted:—

baṭṭōh, baṭṭōh (vartula+lōha-), hamāl 'necklace' (mākhālā-?), ciṛbā 'flattened parched rice', H. civṛā or ciūrā (cipiṭa-), kaurā, H. karvā (kaṭuka-), WP partōh, patrōh (putravadhū-).

Contamination.

§179. Sometimes two words of a similar meaning so combine as to become a new word, e.g. palēṭṭhā or palōṭṭhā (Panj. paihlā+jēṭṭhā), palōs (Panj. pāl+pōs), mhāis (Panj. māih+H. bhāis).

Onomatopoesis.

§180. There is quite a large number of words which denote some sort of noise or motion. All of them seem to be onomatopoeic though some are connected with Sanskrit or even Vedic words which again are most probably onomatopoeic. Two terminations are chiefly used in forming such words and are perhaps connected with the PI verb kārati.

(1) —k as in karak, kharak, gaṛhak, dhaṛak, bhāṛak, bhuṛak, maṛak, jhiṛak, riṛak, taṛak, tiṛak, phaṛak, raṛak; sarak (sarati),

khurak, surak, cirak, curak, ghurak; kilak, bilak (vilapati), tihlak, chahlak, ḍuhlak (dōlāyate); camak (camat-), damak, lamak (lambate), dhamak (dhmāti); ṭaihk, baihk, sai hk (śvasiti), caihk, būhk (bukhati); cīk (cītkāra-), phūk (phūtkāra-), thukk (thutkāra-), cukk, ṭukk (truṭyaté) etc. Some of these do not strictly denote sound or motion.

(2) -kar or -kār as in—

sūkkaṛ, hūṅgaṛ (hūṅ-), pukār (pūt), hūghār (hūṅkāra-).
khāghār (Panj. khaṅgh 'cough'), dhakār or ṭaghār [t.ə.k.ɑ:r] etc.

Shift of Stress-accent.

§181. A stress accent or something with functions similar to its has been assumed to exist in Sanskrit and its subsequent stages. As regards its place in the word, Professor Jacobi's theory of penultimate accent (Z. D. M. G. Vol. 47 pp. 574 ff) as developed by Sir George Grierson (JRAS 1895, ZDMG. Vol. 49 pp. 401 ff) has been generally accepted upto now. This theory, however, remarkably fails in the case of words whose syllabic scheme in the Prākṛit or Apabhraṃśa stage was $\check{x} \times \check{x}$, $\check{x} \check{x} \times \check{x}$, or $\check{x} \times \check{x} \check{x}$. Take for instance the words *vaṇijyam* (Pkt. *vaṇijjam* — × ×) and *tiraścā-* (Pkt. **tiracchao* — × — —).¹

According to this theory the words should appear as.		But we actually get.	
H. *banfj	*tirāchā	ban ^a j	tirchā
EP. *banijj	*taracchā	ban ^a j	tirchā
WP. L. *vaṇ'ijj	*tiracchā	vaṇ ^a j	tirchā
Guj. *vaṇij	*tarāchō *tirāchō }	vaṇ ^a j	tirchō

(1) — denotes a short syllable, × a syllable *heavy by position* on'y and — a syllable containing a long vowel.

§182. A study of such words leads one to the conclusion that at some time prior to the compensatory lengthening of short vowels in front of consonant-groups in Hindi and Gujrātī, a shift of accent took place by which all words received accent on the initial syllable except those containing long vowels in their non-final syllables in which case the accent fell on the syllable containing a long vowel that was nearest to the final syllable.

§183. That there was a strong tendency to accent the penultimate syllable some time about the Apabhramśa stage may be inferred from such foreign words as J. Skt. *Akabbara-* (Pers. Akbar), *suratrāṇa-* (Pers. sultān), *uruṣka-* (Pers. turk) etc.

Detailed Examination.

§184. (1) Monosyllables may be left out of consideration firstly because very few of them have survived and secondly because the accent has kept the same place in them, there being no room for shift.

§185. (2) Dissyllables, too, require little consideration because in their case what is the first syllable is also the penultimate. They have become monosyllables in Panjābī open or closed, and when the latter type ending in a neutral vowel becomes dissyllabic, the place of accent remains unchanged.

— yādi,	Pkt. jā	>	EP jē
kāti,	„ kaī	>	„ kái, H. id.
kara,	„ kara	>	„ kár, H. id.
— kalā,	„ kalā	>	„ kál, H. id. Guj. kál.
× — saptá,	„ satta	>	„ sátt, H.G. sāt.
× — lajjā,	„ lajjā	>	„ lajj, H. Guj. lāj.
— x vála-	„ —	>	„ bál, H. id., WP vāhl.
× — bandha,	„ bāmdha	>	„ bánnh H. Guj. bádh.
	etc.		etc.

§186. (3) Among *trissyllables* the schemes $\check{x} \cup \check{x}$, and among *tetrasyllables* the schemes like $\check{x} \cup \check{x}$ or those involving a naturally long syllable (—) after a syllable heavy by position

only (x) do not call for any discussion as here also, the accent falls on the same syllable according to the old and the new theories.

— — — káratī, Pkt. karaī > EP káre, H. Guj. *id.*

— — x karaṇam, „ karaṇam > „ káran, S. káraṇu
ghaṭa-, „ ghaṭaō > „ ghāṭā, H. *id.* Guj. ghāṭō

x — x kuṇḍa-, „ *kuṇḍaō > „ kúṇḍā, H. kūḍā, W.P.
kúnnā

ghaṇṭa-, „ *ghaṇṭiā > „ ghāṇḍī, H. ghāṇṭī

kāla-, „ kālaō > „ kālā, H. *id.*

x — x palāśā-, „ palāso > „ palāh;
karpāsa-, „ kappāsō > „ kapāh, H. Guj. kapās.
āśāḍha-, „ āśāḍhō > „ hāṣh, H. asāṣh, Guj.

asāḍh

gopāla-, „ govālō > „ guāl, H. *id.* Guj. guāl.

— — — — prasaratī, „ pasaraī > H. pás(a)rē

— x — — *parisvēdat, > EP parseō, parsē, G.

parsev (o)

— — — — purāṇa-, „ purāṇaō > „ purānā, H. *id.*

x — — — — carmakāra-, „ cammaṣṭārō > „ cāmēār, H. camār

cakravāka-, „ cakkavāō > „ cākṡā. H. *id.* The
expected form would be *cakṡā, but that being the
regular accentuation of causal verbs has shifted the
accent from the final to the initial syllable.

Moreover there is an overwhelming majority of words
ending in unaccented final long vowels in Hindī, Panjābī,
Rajasthānī and Gujratī. cf. sāvā (*suāo सवाद)

— — — — lōhakāra-, Pkt. lōhaṣṭārō > EP luhār, H. *id.*

— — — — śītakāla-, „ sīyaālō > „ seāl

x — — — — prakhyāna-, „ *pakkhāṇaō > „ pakḥānā

x — — — — sambhālayatī, „ sambhālei > „ samhālā,

etc. etc.

H. sāmḥālā.

§187. (4) The schemes explained by the new theory are those where a syllable *heavy by position only* falls in a non-initial position without being followed by a naturally long syllable. The final syllable, of course, is not taken into account. Such are the schemes $\underline{x} \times \underline{x}$ among trissyllables, and $\underline{x} \times \sim \underline{x}$, $\underline{x} \sim \times \underline{x}$ or $\underline{x} \times \times \times$ among tetrasyllables.

$\sim \times \times$	anicchā	> Guj. ānach
$\sim \times \sim$	apūtra-	> EP. aut, H. id.
	āranya-	> H. ārnā 'wild'
	alakta-	> EP. H. āltā, Guj. āltō
	alakṣya-	> Guj. ālakḥ
	alagna-	> H. ālag (Fallon's Dictionary), EP.
		alāgg may have been formed from lagg.

(Deś.) kaḍacchū-	> EP, H. Guj. kārcḥi
karaṅka-	> Panj. kārāg (recorded in Dictionaries).
karāṇḍa-	> EP, H. karni but G. karāṇḍi 'goldsmith's tool', and karāṇḍō 'box'.
kuṭumba-	> EP kūrām, H. kūrṃā, kūrṃbā, kūrṃbā S. kūrṃu.
kulattha-	> EP, H. kūrṃthi.
kṣurapra-	> EP, H. khūrṃpā. G. khūrṃpī, S. khūrṃpo.
(Deś) khaḍakkī-	> H. khūrṃkī, Guj. khārṃkhī
tarakṣa-	> WP tārakḥ, Guj. tāras
tiraścā-	> Panj. H. tīrchā, Guj. tīrchō.
dhāritrī	> EP, H. dhārat, dhārtī, Guj. id.
paraśvah	> EP, H. pārsō
*parīśyā (cf. avaśyā)	G. paras f. dew, frost
*prathilla-	> EP pāihllā, H. paihlā, Guj. pēhlō
pralagna-	[Pkt. *palamga-] > Poṭh. pālāgnā "a string fastened round the neck of a pot". For
-ṇā cf. S. viriṇṇo	
pralambatē	> WP pālāmnā

bahutva- > EP. báuht, H. WP. báhut

manuṣya- > WP mún^s

*maricya- > EP, H. mīr^c, WP mār^c.

Pkt. mahamta G. mehtā H. maihtā

vanijya- > EP, H. bán^j, WP., Guj. vān^j.

varatrā- > H. bárat, Guj. várat, S. varta.

vahāṅgikā- > EP. H., bāihgī, WP váihngī

virikta- > S. vīrto 'tired'

viricyatē- > S. vīrcanu 'to be tired'.

~xx~ } vilagna->[Pkt. *vilamga-]>EP., H. bilāg, S. vīrñño,
~x~x } Guj. válagvū, WP válagñā.

vilamba- > H. bílam, WP. vilam

vilambatē > WP. vilamñā.

viṣamyatē > EP., H. bisamnā.

sapatnī > H. sāt 'co-wife'.

saputra- > Panj. sāt.

*Sarikkha- (cf., Pkt. sārīkkh-, sariccha- Pischel §245).

> Panj. H. sarkhā, Guj. sárkhū.

suruṅgā > Panj. H. Guj. surāg.

sulagna- > Panj. H. sūlagnā, Guj. sálagvū

haridrā > EP. hálhdi, H. hāldī, Guj. haḷad
WP hárdaḷ.

~ ~ x ~ araghaṭṭa ~ > H. árhaṭ, ráihaṭ by early loss of a-;
Panj. háhlṭ by metathesis.

balivārda- > EP. báhlđ, báuld.

advartana- > H. úbtan; EP. bátñā. WP vátñā through
an early loss of -u.

xx- } paryaṅka- > Panj. páhlāg H. pālāg cf. pālki.
xx-~ } paryasta-Pkt. pallatṭa- > Panj. pāl^añā, H. id.

vijñaptikā > H. bintī.

sambudhyati > Panj. sámjh^anā, H. id.

śalyaka (P-kt. *sállamka-). > EP. sáhlāg.

~x~ } kauṭumba- > Panj. kōrmā

~x~~ } dauhitra- > EP. dōhtā, H. id., WP dōhtrā.

ḍurbhikṣa > H. dubhuk (plutts), dubhak
E. S. I. IX. p. 491).

nāraṅgikā > EP nārāgi.

māṇikya > EP. mānak, H. id. WP. Guj. māṇak.

§188. Besides the above words there is a number of grammatical formations which could not be explained satisfactorily without the application of the theory of accent-shift. They are:—

(i) Present Participles.

karant, Pkt. karamta > Panj. kārda, Poṭh. kārṇā,
H. kārta, Guj. kārto. See also §§ 117 and 156.
Lah. karendā is from Pkt. karemta.

(ii) Present Indicative III pl.

karanti > Panj. karan see also §156. H. karē, O.H.
karaḥī cannot come from karanti.

(iii) The s- future of Gujrātī, Rājasthānī and Lahndī.

kariṣyāmi, Pkt. Karissāmi > Lah. Karsā, Raj. karsyū
" Pkt. Karissam > Guj. kariś, pronounced
[ˈkariʃ], dialectically káras.

(iv) The -b- infinitive of Eastern Hindī, and the -vū infinitive of Gujrātī.

Kartavyam, Pkt. kariavvam > E. H. karib, Guj. karvū.

§189. There are a few exceptions several of which are common to Panjābī, Hindī and Gujrātī. They are probably late borrowings introduced after the tendency for accent-shift had died out, and the penultimate accent had come into existence once more for which see below §191.

× × × nissāṅkam > Panj. nasāṅg, H. nisaṅk

× × × — prasvidyate > Panj. pasijjānā, H. pasijnā

prasvinna > H. pasinā, Guj. pasinō

aṅgūṣṭha > Panj. gūṭṭhā, āgūṭṭhā, H. āgūṭhā, Guj.
aṅgūṭhō?

agniṣṭhā > Panj. giṭṭhī, āgiṭṭhī, H. āgiṭhī, Guj. id.

niṣkarma- > Panj. nakāmmā, H. nikāmā, Guj. nakāmfī.

niṣputra- > Panj. napūtā, H. nipūtā

mañjiṣṭhā > Panj. H. majiṭh, Guj. id. The Panj. word is evidently a loan from H.

*pracchanṭati > Panj. pachāṇḍnā; perhaps H. pachāṇnā, Guj. pachārvū with loss of nasalisation; cf. H. chāṭnā, Guj. chāṭvū.

ēkastha- Pkt. ēkkaṭṭha- > H. ikāṭṭhā beside ikṭhā, }
Pkt. ēkkalla- > H. akēlā beside iklā }

Panj. kāṭṭhā kállā on account of the loss of a- before the shift of accent took place.

— × × karāṇḍa- > Guj. karāṇḍo beside Panj. H. karnī.

(Dēś) varaṇḍa- > Panj. barāṇḍā, H. barāṇḍā.

praṇapṭṛ- > H. panāṭī.

*sarikkha- > Panj. sarīkkhā, H. sarīkhā

— — — nirīkṣā > Panj. nīr^akh, H. id. Guj. id.

parīkṣā > Panj. H. Guj. párahk.

— — — — — āratīkā > Panj. H. Guj. ār^atī. The expected form would be *arāṭī. The Sanskrit word itself is late and doubtful. Perhaps the word comes from ārakta- or *āratīka-.

190. Then there are a few numerals which show irregular accentuations e.g.:

unāṭī (29), H. unāṭīs beside ūṇīs and untīs.

unanjā (49), H. uncās beside ūncas.

akvānjā (51), Hindī form is regular ikyāvan.

bavānjā (52), " " " bāvan.

tavānjā (53), " " " trēpan.

curānjā (54), " " " cāvvan.

pacvānjā (55), " " " pācpan.

chapānjā (56), " " " chāppan.

satvānjā (57), " " " satāvan.

aṭhvānjā (58), " " " aṭhāvan.

unhāttar (69), H. unhāttar;
 pājhāttar (75), H. pichāttar.
 sanhāttar (77), H. satāttar.
 aṭhāttar (78), H. aṭhāttar.

In other numerals of this decade, Panjābī has a long vowel in the second syllable, as an alternative pronunciation.

e. g. kahāttar (71), bahāttar (72), tehāttar (73), cuhāttar (74), cheāttar (76). Hindī has the short vowel.

§191. Recently Panjābī has lost the tendency of accent-shift and has again developed penultimate accent thereby giving rise to schemes like $\sim \times' \sim$ etc. Such words are chiefly

- (i) tatsamas,
- (ii) loans from Persian and English, or
- (iii) words of unknown origin:
 - (i) parsiddh, parākkh, basānt, mahānt, namātt, nakhiddh, bakūnth, nacīnt, pakānd, aḍāmbār etc.
 - (ii) pasīnd, patāng, nagānd, kamānd, malāng, pagāmbār, tamāncā; Satāmbār, Dasāmbār etc.
 - (iii) ghasūnn, ghamānd, bharīnd, rabidd, dabāll, tarīng, gharāmm etc.

Most of the words of groups (i) and (ii) are common to Hindī and Gujrātī. Examples of the third kind also can be found in these languages.

INDEX OF PUNJABI (LUDHIĀNĪ) WORDS.

The diacritical marks and the infinitive sign -(a)=nā of a root affect the order. **Bl.** means that the other cognate forms are to be found under the Marāṭhī word in the index to Bloch's **La langue marathe**. Other abbreviations are

Amb. = Ambala District,	Mul. = Multānī,
D. = Dōgrī,	Pers. = Persian,
G. = Gujrātī,	Poā. = Poādhī,
H. = Hindī,	Poṭh = Poṭhohārī,
K. = Kāngrā dialect,	S. = Sindhī,
Ks. = Kashmīrī,	ṣ = ṣiṇā,
L. = Lahndī,	Pkt. = Prākrit,
M. = Marāṭhī,	Skt. = Sanskrit,
Mal. = Malwaī,	Ved. = Vedic.

The accent mark on Panjābī words represents the stress, and that on Skt. words the pitch-accent.

Where the pronunciation is not correctly represented by the transliteration, a phonetic transcript is added within square brackets.

ā v. <i>pres. I sing.</i> , unemphatic=	āddā m. 'ginger'. M. ālē Skt.
hā 'am', §133	ādrā- §15, 170 iii. Bl.
abā j f. 'sound' Pers. āvāz. §52	addh m. 'half' M. ādhā Skt
abēr f. 'delay', Poa. bār, Skt.	ardhā- §170 iii. Bl.
avālā §143 V.	adhāram [ə't̪əɾəm] m. 'impiety'.
abhāggā [əp̪.əg̪ːa] a. m. 'un-	ts Skt. adharmā- §89
lucky', H. abhāga Skt.	agāhā=gāhā q. v.
abhāgya- §89	agg f. 'fire'. m. āg Skt. agnī-
ābīr=amīr q. v. §15, 49, 154 (1) Bl.
āccharā f. 'nymph., girl's name'	āggā m. 'front', H. āgā. Skt.
Skt. apsará § 167 M. āsrē Bl.	āgra- §162
ād f. 'entrail' W. P. āndar,	āggā adv. 'in front' H. āgā M.
M. āt Skt. āntrā-. §155, 162. Bl.	agyā Skt.* āgra-kā §103 Bl.
aḍāmbār m. 'ostentation' ts. Skt.	aggh (Lah.) m. 'price' Skt.
āḍāmbara §191 (i)	argha- §163

- āgūr *m.* 'granulations in a healing sore'. || Skt. ānkūra — § 155
 āincī *f.* 'inch' || Eng. inch — § 30
 ajj *adv.* 'to-day' || M. āj. || Skt. adyā- — § 161 (2). **Bl.**
 akbānjā = akvānjā *q. v.*
 aktā (u) ṇ (W. P.) *m.* 'proverb'. || Skt. ākhyāna- — § 52, 161
 akhāṛā = khāṛā *q. v.*
 akk *m.* 'particular plant'. || H. āk. || Skt. arka- — § 163
 akkh *f.* 'eye', || Amb. ākh || M. ākh, ās. || Skt. ākṣi- — § 49, 113, 167 **Bl.**
 ākkhī *adv.* 'with eyes' || Pkt. akkhihim — § 133 b
 akvānja *adj.* 'fifty-one' || H. ik(y) āvan, M. ekāvann. || Skt. ekapañcāṣat — § 135 190
 alāgg *adj.* 'separate' || H. alag || Skt. alagna- — § 187
 alāj *m.* 'remedy' || Ar. 'ilaj. — 53
 ālakḥ (G.) 'unknowable' || Skt. alakṣya- — § 187
 ālas *m.* 'laziness' || M. āalas || Skt. ālasya- — § 161 (8) **Bl.**
 āllā *adj.* 'wet'; || M. ālē 'ginger', || Skt. *ārdla- § 143, 164, 170 *iii.* **Bl.**
 āltā *m.* 'red dye' || M. altā || Skt. alakta- — § 187 **Bl.**
 amān *m.* 'faith' || Pers. imān — § 53
 amb *m.* 'mango' || M. ābā. || Skt. āmra- — 22, 162, 175. **Bl.**
 Āmbarsar *m.* 'Amritsar' — § 175
 ambīr = amīr *q. v.*
 amīr *adj.* 'rich' || Ar. amīr — § 175
 āmmā *f.* 'mother' || H. *id.* || Skt. ambā- — 155
 ān *f.* 'prohibition? order?' || M. ān || Skt. ājñā — § 154 (2) **Bl.**
 ānach (G.) *f.* 'disgust' || Skt. anicchā — § 187
 anāj *m.* 'cereal' || H. *id.* || Skt. annādya- — § 51, 158
 anām *m.* 'prize' || Ar. in'ām — § 53
 āndā *m.* 'egg' || H. āndā, || Mul. ānnā, 'eye-ball'. || Skt. āndā- — § 15, 155, 170 IV.
 aṅg *m.* 'mark' || H. G. M. āk. || Skt. āṅkā- — § 155. **Bl.**
 āṅgūr = āgūr *q. v.*
 ānhērā = nhērā *q. v.*
 ānjan *m.* 'collyrium', || H. *id.* || Skt. ānjana- — § 155
 ann *m.* 'food', || H. *id.* G. - || Skt. ānna- — § 158
 ānnhā *adj. m.* 'blind', || Amb. andhā [āndā], || H. andhā, ādhā || Skt. andhā- — § 155
 āp *pron.* 'self' || M. āp, || Skt. ātmā — § 49, 154 (4) **Bl.**
 āpnā *pron.* 'own', || W. P. āpnā, || Mul. āvdā || H. apnā || Skt. ātmanah — § 22, 154 (4)
 āpparnā (W. P.) *v.i.* 'to reach' || M. upaṇṇē || Skt. utpatati — § 36 **Bl.**
 arām *m.* 'relief' || Pers. ārām — § 52
 ārhaṭ (H) *m.* Persian wheel || Panj. hālḥṭ, || Skt. araghaṭṭa- — § 187
 arind *m. f.* 'castor', || H. arindī || Skt. ēraṇḍa- — § 55
 ārnā (H) *adj. m.* 'wild' || Skt. āraṇya- — § 187

- ārsī *f.* 'ring with a mirror' || H. *id.* Pkt. ārisa- || M. ārsā *m.* 'mirror' || Skt. ādarsa-
 — §163, 174 **Bl.**
- arṭālī *adj.* 'forty-eight' || H. arṭālīs Skt. aṣṭacatvāriṃśat — §116
- āratī *f.* 'wavering light before an idol'. || M. ārat || Skt. āratīkā §189 **Bl.**
- āsā } *pron.* 'we.' M. āmbī || Skt. āsī } Ved. asmē (*dat. loc.*)
 — §50, 167 **Bl.**
- asāī *m.* 'Christian' || Pers. 'isā+-ī — §53
- asān *adj.* 'easy' || Pers. āsān — §52
- āssī *adj.* 'eighty' || M. ēṣī, aiṣī. || Skt. aṣṭī- — §177 **Bl.**
- āssū *m.* 'N. of a month' || H. asauj || Skt. aṣvina- — §165
- āthnā *v. i.* = ātthamnā *q. v.*
- aṭhāttar *adj.* 'seventy-eight' || H. *id.* Skt. aṣṭasaptati- — §190
- aṭhvānjā *adj.* 'fifty-eight' || H. aṭṭhāvar || Skt. aṣṭapañcāśat — §190
- āṭṭā *m.* 'flour', || Mul. aṭṭā, || M. āt Pkt* aṭṭa- — §22 **Bl.**
- aṭṭh *adj.* 'eight'. || M. āṭh. || Skt. aṣṭāu — §15, 166 **Bl.**
- ātthamnā *v. i.* 'to set sun' || Skt. āsta-ayana-? — §25, 168
- ātthan *m.* 'evening' || Skt. āsta- — §25
- aū *f.* 'pus' || W.P. ā || M. āv. || Skt. — §103 **Bl.**
- āulā *m.* 'myrobalan' || H. āvīā || M. avlā || Skt. āmalaka- — §140, §119 (2) **Bl.**
- aut *adj.* 'sonless' || W. P. H. *id.* || Skt. apūtra- — §138, 183
- ayālī (WP) *m.* 'shepherd' || Skt. ajapāla- — §138
- ayānā (W.P.) *adj. m.* 'ignorant' || Skt. ajānat- — §138.
- bacc *m.* 'young ones', || W.P. vace Skt. āpatya- — §51, 138, 161 (2)
- bācehā *m.* 'calf' || M. vāsrū || Skt. vatsā — 167 **Bl.**
- bachāunā *v. t.* 'to spread' || Skt. vicchādayati — §152
- bachērā *m.* 'colt' || Skt. vatsatara- — §103
- bachōrnā *v. t.* 'to separate' || Skt. *vicchoṭayati — §109
- bāddal *m.* 'cloud' || M. vādal. || Skt. vārdala- — 22, 170 *iii* **Bl.**
- bāddhānā *v. t.* 'to cut. || Skt. vārdhati — §170 *iii*
- bāddhī *f.* 'thong' || WP vaddhārī M. vādh || Skt. bārdhra- — §170 *iv* **Bl.**
- bāddhī *f.* 'bribe'. || W.P. vāddhī Skt. vṛddhi-. *vārdhika- — §22, 96
- bādhnā *v. i.* 'to increase' || H. baṛhnā, || WP vadhnā || M. vādhnē || Skt. vardhate §170 *iii* **Bl.**
- bāg *f.* 'rein' || WP. vāg, || H. bāg || Skt. valgā — §25, 164
- bagg *m.* 'herd' || WP. vagg || Skt. vārga- — §163
- baggā *adj. m.* 'white' || Skt. valgū- — §164
- bāgh *m.* 'tiger' || M. vāgh, || WP. *id.* Skt. vyāghrā- — §81, 161 (7), 162 **Bl.**
- bagheār [bæg.ea:ɾ] *m.* wolf || Skt. vyāghrā+? — §81
- bāh *m. f.* 'power' || WP. vāh, H. bas Skt. vāṣa- — §77

- bāh** *f.* 'arm' || WP. H. *id.* || M. *bāhī* || Skt. *bāhū-* — §137, 147 **Bl.**
- bahāttar** *adj.* 'seventy-two' || M. *bāhattar* || Skt. *dvāsaptati-* — §190 **Bl.**
- bahērā** *m.* 'myrobalan' || M. *vehlī* || Skt. *vibhītaka-* — §35, 170 **V Bl.**
- bāhld** *m.* 'ox' || Skt. *balivārda-* — §128, 170 *iii*, 187
- bāhman** *m.* 'Brahman' || M. *bāman* || Skt. *brāhmaṇa-* — §162, 168 **Bl.**
- bāhrā** *adj.* 'twelfth' (year) || Skt. *dvādasā-* — §135
- bāhāt** *adj.* 'sixty-two' || H. *bāsath* || Skt. *dvāṣaṣṭi-* — §136
- bāhū** *f.* 'wife' || M. *vahū* || Skt. *vadhū-* — §130 **Bl.**
- bāihgi** *f.* 'carrying pole' || H. *id.* || WP. *vaihgī* || Skt. *vahaṅgikā* — §187
- bajj** *f.* 'defect, injury' || Skt. *vajrā-* — §162
- bājjanā** *v.i.* 'to be struck' || M. *vājñē* *v. t.* || Skt. *vādyate* — §22 **Bl.**
- bāj jā** *m.* 'musical instrument' || Skt. *vādyā-* — §161 (2)
- bāj jhō** *prep.* 'except, without' || Skt. *bāhya-* — §161 (9)
- bāk** *f.* 'circular ornament for feet' || M. *id.* || Skt. *vakrā-* — §26, 114 **Bl.**
- bakhārā** *m.* 'basket, granary', || M. *vakhār* || Skt. *vakṣaskāra-* — §166 **Bl.**
- bakhārnā** *v. t.* 'to sprinkle, scatter' || M. *vikharñē* || Skt. **viṣkērayati* — §63, 199, 166 **Bl.**
- bakk** *m. f.* 'skin' || M. *vāk (h)* || Skt. *valka-* — §26, 164 **Bl.**
- bakkh** *f.* 'side' || W. P. *vakkh* || Skt. *vākṣas-* — §141
- bakkhar** *m.* 'oil seeds' || Skt. *upaskara-* — §54, 166
- bakkarā** *m.* 'goat' || H. *bakrā* || Skt. *barkara-* — §137
- bāl** *m.* 'hair', || W. P. *vāhl*, || H. *bāl* || Skt. *vāla-* — §128, 143, 185
2. **bāl** *m.* 'child' || WP. H. *id.* || Skt. *bāla-* — §49
- balēd** *m.* 'ox' || Skt. *balivārda-* — §103
- balōh** = *batlōh* *q. v.*
- bānaj** *m.* 'trade' || M. *vaṇaj* || Skt. *vaṇijya-* — §64, 140, 161, 181, 187 **Bl.**
- bāndanā** *v. t.* 'to divide' || WP. *vaṇānā* *v. t.* 'to divide' || WP. *vaṇānā* || H. *bāṭnā* || M. *vāṭnā* || M. *vāṭñē* || Skt. *vaṇṭati* — §155 **Bl.**
- bāndā** *m.* 'slave' || Pers. *banda* — §135
- bāndar** *m.* 'monkey' || H. *bandar* || M. *vādar* || Skt. *vānara-* — 175 **Bl.**
- bāniā** *m.* 'trader' || M. *vāṇī* || WP. *vāṇīā* || Skt. *vāṇija-* — §138 **Bl.**
1. **banjh** *m.* 'bamboo' || WP. *vanjh* || H. *bās* || M. *vāsā* || Skt. *vaṃśā-* — §160 **B. L.**
2. **banjh** *adj.* 'barren', || WP. *vanjh* || M. *vāj jhā* || Skt. *vandhyā* — §155, 161 (2) **Bl.**
- bānnhānā** *v. t.* 'to bind' || M. *bādhñē* || Skt. *bandhati* §137, 155, 185 **Bl.**
- bār** *m.* 'door' || cf. || M. *dār*, *bārī* || Skt. *dvāra-* — §165 **Bl.**

- bārā** *adj.* 'twelve' || M. *bārā* || Skt. *dvādaśa* — §116, 135, 165 **Bl.**
- barāḡ** *adj.* 'home sick' || Skt. *vair-āgya-* — §161
- barāṇḍā** *m.* 'portico'. || M. *varamḍ*
Dēś varamḍa- — §189 **Bl.**
- bāras** *m.* 'year' = *bārḥā* *q. v.*
— §163
- bārasnā** *v. i.* 'to rain' || WP. *vassanā*
= *bārhnā* *q. v.* — §174
- bārat** (H.) *f.* 'thong' || M. *varāt*
Skt. *varatrā* — §187 **Bl.**
- bārhnā** *v. i.* 'to rain' || M. *varasnē*
Skt. *varṣati* — §174 **Bl.**
- bārḥā** *m.* 'year' || WP. *varhā* || Skt.
varṣā- — §174 **Bl.**
- Bārmī** *f.* 'ant-hill' || H. *bābi bambī*
|| Skt. *vamri, valmika-* — §175
- basāḥ** *m.* 'confidence' || W. P.
vasāh || Skt. *viśvāsa-* — §58, 165
- basānt** *m. f.* 'spring' || ts. Skt.
vasantā- — §191 (i)
- basāntar** *m.* 'fire' || Skt.
visvānara — §175
- bāt** *f.* 'thing, matter' || H. *id.* || Skt.
vārttā — §141, 170 *iii*
- bāt** *f.* 'distance' || WP. *vāt* || M. *vāt*
Skt. *vārtma, vārtiḥ* *n.* §25, 170
— *iii* **Bl.**
- baṭārā** *m.* 'quail' || Skt. *vartaka-*
— §103
- bāṭloh** *m.* 'vessel' || Skt. *vartula+*
loha- — §178
- bāṭnā** *m.* 'unguent' || WP. *vatna*,
H. *ūbṭan* || M. *uṭnē* || Skt.
udvartana- — §54, 165 187 **Bl.**
1. **bāttī** *f.* 'wick' || WP. *vattī* || M.
vāt Skt. *vartikā* — §25 **Bl.**
2. **bāttī** *adj.* 'thirty-two' || H.
battis || WP. *batti, battri* || Skt.
dvātrimṣat- §
- bāttī** *f.* 'stone' || WP. *vattī* || H. *battī*
Skt. *varti-* — §25
- bau** *f.* 'wind', || WP. *vā* || M. *vāv*,
Skt. *vāta-* — §103 **Bl.**
- bāuhat** *adj.* 'much' || H. *bahut* || Skt.
bahutva- §72, 187
- bāulā** *adj. m.* 'foolish, mad' || H.
bāvlā || Skt. *vātula-* — §101
- bāunā** *m.* 'dwarf' || Skt. *vāmanā*
— §119
- baur** *f.* 'snare' || Skt. *vāgurā-*
— §101, 138
- bavānjā** *adj.* 'fifty-two' || H. *bāvan*
Skt. *dvipañcāśat* — §190
- beāḥ** *m.* 'marriage' || WP. *vyāḥ*, || H.
byāḥ. || M. *vivah* || Skt. *vivāha-*
— §135, 142 **Bl.**
- bēh** *f.* 'poison' || H. *bis* || M. *vīkh*
Skt. *viśa-* — §16 **Bl.**
2. **bēh** *m.* 'hole' || Skt. *vēdha*
— §138
3. **bēh** *f.* 'Fate, luck' in *bēh-*
matā || Skt. *vidhi-* — §138
- bēhllā** *adj. m.* vacant, WP. *vēhllā*
Skt. *viphala-* — §80
- behrā** *m.* 'courtyard' || WP. *vēhrā*
Skt. *vēṣṭa-* — §126
- bēllā** *m.* 'time' || WP. *vēlā* || M. *vēl*
Skt. *vēlā* — §143 **V Bl.**
- bēl** *f.* 'creeper' || H. *id.* || WP. *vēl* ||
Skt. *valli-* — §29
- beór** *m.* 'ladies' suit of two gar-
ments' Skt. *dvi+varaka-* — §165
- bār** *m.* 'jujube' || M. *bōr* || Skt.
badara- — §103 **Bl.**
- bhābbī** *f.* 'brother's wife' — §7

- bhādeār** *m.* 'store', 'company of girls' || *M.* bhāḍār, || *Skt.* bhāṇ-dāgāra- — § 101, 138 **Bl.**
bhāg *m.* 'fate' || *WP.* *H.* *id.* || *Skt.* bhāgya — § 161
bhāgganā (*Amb.*) *v. i.* 'to run' || *H.* bhāgnā || *M.* bhāgnē || *Skt.* bhagna- — § 15 **Bl.**
bhāi *m.* 'brother' || *WP.* bhrā, || *Lah.* bhirā. *M.* bhāi. *Skt.* bhrātr — § 162, 170 *iii* **Bl.**
bhain *f.* 'sister' || *M.* bahin || *Skt.* bhagini — § 49, 101, 138 **Bl.**
bhājjanā *v. i.* 'to run, break' || *M.* bhājñe || *Skt.* bhajyate — § 161 **Bl.**
bhālā *adj. m.* 'good' || *M.* bhalā || *Skt.* bhadra-^{*} bhadla- — § 143, 164 **Bl.**
bhalērā (*WP.*) 'better' || *Skt.* bhadratara- § 103
bhāñjā *m.* 'sister's son' || *Skt.* bhāginēya — § 157, 142
bhāṅg *f.* 'an intoxicating plant' || *H.* bhāṅg || *Skt.* bhaṅgā- — § 155
bhāṇṇanā *v. t.* 'to break' || *M.* bhāññe 'to divide' § bhañjayati — § 155 **Bl.**
bhāph *f.* 'steam', || *M.* vāph || *Skt.* vāṣpa- — § 126, 166 **Bl.**
bhārnā *v. t.* 'to fill' || *H. G.* *id.* || *Skt.* bharati — § 137
bharind *f.* 'wasp' — § 191 *iii*
bharā *m.* 'brother'—bhāi *q. v.* § 172
bhass *f.* 'ashes' || *Skt.* bhasma § 167
bhāsbbhāsā ['pōas'pēsa] *adj. m.* 'acrid (eructation)' — § 90
bhaṭṭ *m.* 'bard.' || *H.* bhāt || *Skt.* bhaṭṭa- — § 152
bhāttā *m.* 'boiled rice' || *H. G.* bhāt *M.* bhāt || *Skt.* bhaktā- — § 137, 153 **Bl.**
bhaṭṭh *m.* 'furnace' || *H.* bhāṭ || *M.* bhaṭṭā || *Skt.* bhrāṣṭra- — § 162, 166 **Bl.**
bhau *m.* 'fate, spare' || *WP.* bhā || *Skt.* bhāgā- — § 137, 138
bhāu *f.* 'eyebrow' || *H.* *id.* || *Skt.* bhrū — § 162
bhaṭṭina *v. i.* 'to wander' || *M.* bhōvñe || *Skt.* bhramati — § 162 **Bl.**
bhaur *m.* 'blackbee' || *H.* bhāvar || *M.* bhōvar. || *Skt.* bhramara — § 119, 140 162 **Bl.**
bhād *f.* 'sheep' || *H.* bhēr || *Skt.* bhādra — § 15
bhā(h) *f.* 'root of water-lily' || *M.* bhisē || *Skt.* bīsa — § 76, 126 **Bl.**
bhō(h)m 'chaff' || *M.* bhūs || *Skt.* busā- — § 76, 126 **Bl.**
bhū *f.* 'earth' || *M.* bhuī || *Skt.* bhūmi- — § 119, 137 **Bl.**
bhūggā *adj. m.* 'rotten' || *Skt.* bhugna- — § 154 (i)
bhūī *f.* — bhū *q. v.* — § 140
bhūjjanā *v. i.* 'to be fried' || *M.* bhāññe || *Skt.* bhrjñāti — § 137, 103, 152, 161 **Bl.**
bhukkh *f.* 'hunger' || *M.* bhūk *Skt.* bubhukṣā — § 127, 138 **Bl.**
bī *m.* 'Seed' || *M.* *id.* || *Skt.* bīja- — § 103, 137, 138 **Bl.**
bīccharṇā *v. i.* 'to go astray' || *H.* bīcharṇā || *WP.* viccharṇā || *Skt.* *vicchutyaṭe — § 109
bīcchū *m.* 'scorpion' || *M.* vīmcū || *Skt.* vṛṣeika — § 67, 103, 166 **Bl.**
bīcghār [bīcēa:r] *perp.* 'in' — § 90

- bih *adj.* 'twenty' || M. viś || Skt. vimśati- — §135 160 Bl.
 bihi *f.* 'street' || W.P. vihi || Skt. vihi- — §15
 bijj *f.* 'thunder, lightning' || M. vij, vijū || Skt. vidyut- — §49, 141, 161 (2) Bl.
 bijli *f.* 'lightning' || H. id || Mid. Pkt. vijjuliā || Skt. vidyūt — §65, 121 (S) Bl.
 bikk = bakk *q. v.*
 bikkharnā *v.i.* 'To be scattered' || M. vikhrnē || Skt. vikirati, *viṣkirati, cf. viṣkira- — §63, 109, 166 Bl.
 bil *m.* 'The Indian Bael' || WP. bill || M. bēl || Sk. bilvā- — §121 (4), 164 Bl.
 biḷāg *m.* 'rope for hanging clothes on' || S. virṇigp, || Skt. vilāgna Pkt. vilamga — §187
 bīlam (H) *m.* 'delay' || Skt. vilamba- — §187
 bind = bund *q. v.*
 bīngā *adj. m.* 'crooked' || M. vāk || Skt. vakrā- — §36, 114, 141 Bl.
 bīnnhānā *v.t.* 'to pierce' || M. vīdhnē || Skt. vindhāte — §155 Bl.
 bīsannā *v.i.* 'to break' || H. id. Skt. viṣamyate — 187
 bīssarnā *v.t.* 'to forget' || M. visarnē || Skt. vismarati — §143, 167 Bl.
 bit *m.* 'means, wealth' || WP. vit || M. vit Skt. vittā- — §152 Bl.
 bitth *f.* 'space' || M. vīt, || WP. vitth Skt. vitasti- — §103 Bl.
 bōjh *m.* 'burden' || M. ojbē || Skt.* uhya- || Pkt. vojja- — §161 (9) Bl.
 buddh *f.* 'wisdom' || Skt. buddhi — §152
 būddhā *adj. m.* 'old' || H. būrhā Skt. br̥dha- — §98, 170 ii
 būjjhānā *v.t.* 'to guess' || H. būjhnā || M. bujhnē || Skt. budhyati — §137, 161 (2) Bl.
 bund *f.* 'drop' || M. bind || Skt. bindu — §27 f
 Cābb^enā *v.t.* 'to crunch, chew' || H. cābnā || M. cāvñē || Skt. carvati — §163 Bl.
 cāihknā *v.i.* 'to sing in a pleasing way (as a bird)' || H. id || Onomat. — §180
 cakk *m.* 'potter's wheel' || M. cāk || Skt. cakrā — §137, 186 Bl.
 cākvā *m.* 'kind of bird' || M. id. || Skt. cakravāka- — §116 Bl.
 cālīnā *v.i.* 'to walk' || M. cālñē || Skt. calati || Pkt. callai — §129 Bl.
 cālā *v.* 'I may walk' || Skt. calāmi: Pkt. callāmi- — §193, 112, 140
 cāmak *m. f.* 'brilliancy' || H. id. Skt. camat—Onom. — §180
 camār = cameār *q. v.* — §103, 121
 cāmbā *m.* 'kind of flower' || M. cāpā || Skt. campaka — §155 Bl.
 camēlī *f.* 'jasmine' || Skt. campaka + kalika or valli — 156 Bl.
 cameār *m.* 'shoe-maker' || M. cāmbār || Skt. carmakāra — §101, 138, 186 Bl.
 camm *m.* 'leather' || M. cām || Skt. cārma- — §137, 163 Bl.
 cand *m.* 'moon' || M. cād || Skt. candrā- — §151 137, 155 Bl.
 caṅgā *adj. m.* 'good' || H. id. Skt. caṅga- — §155

cann=cand *q.v.*

cánnan *m.* 'sandal' Skt. candana-
— §64

cáubi *adj.* 'twenty-four' || WP.
cáhvī, cávvī, cáhvī || M. covīs ||
Skt. caturvīṃśati- — §163 Bl.

cáudā *adj.* 'fourteen' || M. caudā
cavdā || Skt. caturdaśa-
— 101, 138, 170 iii Bl.

Cáuggauā *adj. m.* 'four times' ||
Skt. caturguṇa- — §163

cāūk *m.* 'an open square' || H. WP.
cauk || M. cauk || Skt. catuṣka-
— §166 Bl.

cáuntī *adj.* 'thirty-four' || WP.
cautti || H. cāūtīs || Skt. catu-
triṃśat- — §166

cáumpar } *m.* 'dice-cloth' || WP.
caupar || Skt. catuṣpaṭa-
cāuppar } — §166

caur *m.* 'fly-whisk' || H. cāvar
Skt. camara- — §129(2), 140

cáuras *adj.* 'quadrilateral' || H. *id.*
Skt. caturasra- — §162

cáutthā *adj. m.* 'fourth' || M
cauthā || Skt. caturthā
— §101, 170 iii Bl.

cēt *m.* 'N. of a mouth' || H. *id.*
WP. cētar || Skt. caitra-
— §15, 20, 162

chāddanā *v.t.* 'to leave' || M. sādnē
Skt. chardati — §170 iii Bl.

chail *m.* 'a. beau' || M. chabilā ||
Skt. chavi-Pkt. chaila-
— §142 Bl.

cháinī *f.* 'chisel' || H. *id.* || WP.
chainī || Skt. chādana — §101

chaun *m.* 'verse' || Skt. chāndaḥ
— §137 Bl.

chatt *f.* 'roof' || H. chat || Skt.*
chatti — §137.

chāu *f.* 'shade' || H. chāyā || M.
śāvlī Skt. chāyā — §137 Bl.

chē *adj.* 'six' || M. sahā || S. ṣa || Skt.
ṣaṭ (?) — §27, 144 Bl.

chēj *f.* 'bed' || H. Sēj || M. śēj. || Skt.
śayyā — §29 Bl.

chēllā *m.* 'kid' || M. śēldū || Skt.
chagalā- — §103, 138 Bl.

chiddā *adj. m.* 'porous' || WP.
chidrā || Skt. chidrā-
— §7, 137, 162, 170 *iv.*

chijjēnā *v.i.* 'to be separated' || H.
chijnā || Skt. chidyate
— §137, 161 (2)

chikk *f.* 'sneeze' || Amb. chin̄k || H.
chīk || M. śīk || Skt. chikkā
— §127, 152 Bl.

1. chīkkā *M.* 'digit 6' || WP
chakkā *M.* śak. || Skt. ṣaṭka
— §26, 153 Bl.

2. chīkkā *m.* 'network for
hanging things' || M. śikē || skt.
śikyā- — §161 Bl.

chitt *f.* 'stain' || Amb. chin̄t || H.
chit̄ || Skt. śiṣṭa- — §113

chūrā *m.* 'knife' || M. surā || Skt.
kṣura- — §167 Bl.

cībbhar *m.* 'cucumber' || Skt. cirbh-
aṭa- — §64, 163

cir *m.* 'delay' || Skt. cirā — §137

cīrā *m.* 'sparrow' || H. *id.* || Skt.
caṭaka- — §26

cittānā *v.t.* 'to paint' || WP. cīttarṇā
Skt. cītrayati — §137, 162

cittā *m.* 'leopard' || W.P. cītrā || H.
citā *M.* citā || Skt. cītraka-
— §19, 162, 170 IV Bl.

- cīṭṭā *adj. m.* 'white' || Skt. citrā-
 — §162, 170 IV
 cōkkhā *adj. m.* 'good' || M. cōkh
 Skt. cōkṣa- — §19 Bl
 cōr *m.* 'thief' || M. cōr || Skt. corā-
 — §15, 137 Bl
 cākkā *m.* 'kind of vegetable' || M.
 cukā || Skt. cukra- — §162 Bl
 cāllhā *m.* 'fireplace' || M. cūl || Skt.
 culla- — §128, 137 Bl
 cunj *f.* 'beak' || M. cōc || Skt. cañcu-
 — §28, 155 Bl
 cūnnā *m.* 'lime' || M. cūnā || Skt.
 cūrṇa- — §19, 24, 163 Bl
 dā postpos. 'of' || Kś. sandā || S.
 handā || Poṭh nā || Skt. sant- — §118
 dabbh *m.* 'grass' || WP. drabba || M.
 dābh || Skt. darbhā- — §163 Bl
 dadd *f.* 'ringworm' || WP. dáddar
 || H. dād || M. dād || Skt. dadru-
 — §162 Bl
 dáddhā *v.i.* 'to burn' || Skt.
 dagdhā — §153
 dáddhā *adj. m.* 'strong' || M. dadhā
 Skt. dārdhya — §24, 96, 176 Bl
 dáddh(u) *m.* 'frog' || Skt. dardura-
 — §170 iii, 171
 dáhnā *v.t.* 'to stretch' || Skt.
 drāghatē — §162, 170 IV
 dāhī *m.* 'curd' || M. id. Skt. dādhi-
 — §103, 116, 138 Bl
 dahindī *f.* 'vessel for curd' || Skt.
 dadhibhāṇḍa- — §134, 171
 dain *f.* 'witch' || WP. dāin || Skt.
 dākinī — §101, 106, 137, 138
 dāj *m.* 'dowry' || M. dāj || Skt. dāya-
 or Pers. dād — §142 Bl
 dājh *f.* 'burning thirst' || Skt.
 dāhya- — §116 (9)
 dājjhānā (WP.) *v.i.* 'to be burnt'
 || M. dājñā || Skt. dahyate
 — §161 (9) Bl
 dākh *f.* 'grape, raisin' || Skt.
 drākṣā — §15, 162
 dākkhan *m.* 'south' || M. dākhīn
 Skt. dāksina- — §64 Bl
 damān *m.* 'minister' || WP. duān
 Pers. diwān — §140
 damm *m.* 'price' || H. dām || Skt.
 drama- — §158, 162
 dand *m.* 'tooth' || M. dāmt || Skt.
 dānta- — §19, 137, 155 Bl
 dand *m.* fine, punishment
 dāndā *m.* "stick" } || WP.
 dānn || M. dand || Skt. dandā-
 — §155, 170, IV 171 Bl
 dañg *m.* 'bite, sting' || H. dañk,
 dāñk || M. dāgnē, dāmkh || Skt.
 *dakna- || Pkt. dakka, *dāmka
 — §160 Bl
 dārhi *f.* 'beard' || H. dārhi || Skt.
 dādhikā — §171
 das *adj.* 'ten' || M. id. dahā || Skt.
 dāśa — §145 Bl
 Dasāmbār || Eng. December
 — §191 ii
 dāssānā *v.t.* 'to tell' || Skt. darśa-
 yati — §137, 163
 dāssanā *v.t.* 'to bite' || Skt. daśyate
 — §160
 dātti *f.* 'sickle' || WP. dātri || Skt.
 dātra- — §162
 dāun *f.* 'string' || M. dāvañ || Skt.
 dāmanī- — §106, 119 Bl
 dāurū *m.* 'small drum' || Skt.
 dāmarū- — §119, 137, 140

- gāḍḍā *m.* 'earthworm' || Skt. gaṇḍūpada- — §155
 gāggar *f.* 'water vessel' || M. ghāgar || Skt. gārgara-: gargari- — §25, 163 Bl.
 gājjanā *v.i.* 'to thunder' || M. gājñe || Skt. garjati — §137, 163 Bl.
 gājjar *f.* 'carrot' || Skt. garjara- — §24, 163
 gal *m.* 'neck, throat' || galā || Skt. gala- — §137 Bl.
 gāl *f.* 'abuse' || WP. gāl || Skt. gāli- — §128
 gallh *f.* 'cheek' || H. gāl || M. gāl Skt. galyā-? gaṇḍa- — §128 Bl.
 gāndā *adj. m.* 'dirty' || Pers. ganda — §135
 gāndā *m.* 'thread used as a charm' || Skt. gaṇḍa- — §155
 gāndh [i] *f.* 'knot' || H. gāth || Skt. granthi- — §170 (i)
 gāndh'nā *v.t.* 'to unite' 'mend' || H. gāthnā || M. gāthñe || Skt. granthati — §155
 gāṇḍā = gāḍḍā *g. v.*
 gānnī *f.* 'enlarged eyelash' || Skt. gaṇḍī — §137, 138 Bl.
 garāū, garāh = graū, grāh *q.v.*
 gārḥā *adj. m.* 'thick' || M. gāḍhā Skt. gāḍha- — §137, 155 Bl.
 gās. *m.* 'mouthful' || Skt. grāsa- — §162, 172
 gātṭh [i] *f.* 'knot' || Skt. granthi- — §170 (i)
 gātṭh'nā *v.t.* 'to unite, mend' Skt. grathnāti — §155, 162
 geārā *adj.* 'eleven' || M. akrā || Skt. ēkādaśa — §55, 116, 135 Bl.
 géhā *m.* 'taking a thing forcibly' || Skt. grāha — §147, 162
 gērū *m.* 'red earth' || M. id. Skt. gairika- — §103 Bl.
 ghāggārā *m.* 'petticoat' || Skt. gharghara- —
 Deś. ghaggharam jaghanastha-
 vastrabhēdaḥ — §163
 ghail *adj.* 'wounded' || WP. ghāil Skt. ghāta- — §101, 106
 ghand *m.* 'Adam's apple' || H. ghāṭi || Skt. ghaṇṭa- — 137, 155, 186
 ghārā *m.* 'jar' || M. ghaḍā || Skt. ghaṭa- — §137, 138, 186 Bl.
 ghásoā *m.* 'rubbing' || Skt. gharṣa- — §163
 ghāṭṭ'nā *v.t.* 'to speak lowly of' Skt. ghaṭṭate — §161
 ghau *m.* 'wound' || WP. ghā || M. ghāy || Skt. ghāta- — §103, 137, 138 Bl.
 gheó *m.* 'clarified butter' || WP. ghiū || K. ghā || H. ghī || M. ghī Skt. ghṛta- — §60, 97, 101, 103, 137, 132 Bl.
 ghin *f.* 'detestation' || Skt. ghrṇā — §97
 ghōrā *m.* 'horse' || M. g'ōḍā || Skt. ghōṭaka- — §44, 103, 108, 137, 138 Bl.
 ghúmm'nā *v.i.* 'to revolve' || M. ghumñe || Deś. ghummai — §161 (5) Bl.
 giddh *m.* 'vulture' || M. gidh || Skt. grdhra- — §97, 137, 162, 170 IV Bl.
 gíjjh'nā *v.t.* 'to become accus-
 tomed' || Skt. gr'dhyati — §97, 161 (2)

- gin^anā *v.t.* 'to count' || M. gaṇṇē
 Skt. gaṇayati, grṇāti
 — §26, 108, 140 Bl.
 gītthī *f.* 'fireplace' || M. āgtī || Skt.
 agniṣṭhā- — §25, 189 Bl.
 gōh *f.* 'iguana' || Skt. gōdhā
 — §137
 gōhran *f.* 'anuo' || Skt. gudā +
 randīra- — §155
 gōrā *adj.* 'white, fair' || M. gōrū
 Skt. gaurā- — §15 Bl.
 gōt *m.* 'sub caste' || WP. gōttar || M.
 gōt || Skt. gōtrā-
 — §137, 162, 170 IV Bl.
 grāhī *m.* 'mouthful' || L. girāhī
 grās || Skt. grāsa- — §162
 grāihn *m.* 'eclipse' || Skt. grāhāna-
 — §162
 graū *m.* 'village' || WP. grā, || L.
 girā M. gāv. || Skt. grāma-
 — §162 Bl.
 guāllā *m.* 'cowherd' || M. gavī || Skt.
 gopālā- — §101, 186 Bl.
 gucéhā *m.* 'bunch' || M. guch, ghōs
 Skt. *grpsa- guccha-
 — §98, 152 Bl.
 gūggāl *m.* 'a gum used as insense'
 || M. gugūl || Skt. gulgulu
 — §64, 152, 167 Bl.
 gūh *m.* 'excretion' || M. gū || Skt.
 gūtha- — §116, 137, 138 Bl.
 gūjjār *m.* 'a Gūjar' || Skt. gurj^aarā-
 — §163
 gūjjhā *adj. m.* 'secret' || M. gūj
 Skt. gūhya- — §137, 161, (9) Bl.
 gūmmā *m.* 'collection' || Skt. gūlma-
 — §137 164
 gūmmhā *m.* 'hard boil' || Skt.
 gumpha-
 gunāh *m.* 'sin' || Pers. gunāh
 — §135
 gūrhā *adj. m.* 'fast (colour)' ||
 Skt. gūdhā- — §15, 138
 gūthā *m.* 'thumb' || M. amgthā
 Skt. āngūṣṭha-
 — §51, 166, 189 Bl.
 hadd *m.* 'bone' || M. haddā, haddē;
 āhī *f.* 'stone of a fruit' || Skt.
 āsthī- *haḍḍa- — 132, 152 Bl.
 hal *m.* 'plough' || M. hal. || Skt.
 hala- — 146 Bl.
 hālhi *f.* 'turmeric' || M. haḷad || Skt.
 haridrā
 — 65, 128, 143 (ii), 187 Bl.
 hālhet *m.* 'Persian wheel' || M.
 rahāt || Skt. araghaṭṭa-
 — §187 Bl.
 hamāl *f.* 'necklace' || Skt. mākhalā(?)
 (?) — §178
 hans *m.* 'goose' || S. hanj^a || Skt.
 hamsā — §160
 harān *adj.* 'surprised' || Ar.
 hairān — §84
 hārar *f.* 'myrobalan' || WP. harīr
 || M. hīrdā || Skt. haritaki-
 — §67, 146, 170 (V) Bl.
 hārē *m.* 'N. of a mouth' || D. ahār
 [əā:r] || M. ākhād || Skt. āṣāḍha-
 — §52, 138, 145, 186 Bl.
 hass *m.* 'collar bone' || also hans ||
 S. hanja 'waist' || Skt. āmsa-
 — §132, 160
 hāsnā *v.i.* 'to laugh' || M. hasnē
 Skt. hasyate — 161 (8) Bl.
 hāssā *m.* 'laughter' || Skt. hāsyā-
 — 161 (8)
 hathēlī = thēlī *q. v.*

- hatt *f. m.* 'shop' || M. hāt, || Sk. ikkh *f.* 'sugarcane' || M. ūs || Sk. hatta- — 152 Bl. ikṣū- — §15, 49, 167 Bl.
 hatth *m.* 'hand' || M. hāt || Sk. hāsta- imlī *f.* 'tamarind' || also imblī || Sk. §19, 146, 166 Bl. amlīkā — §26, 175
 hātthī *adv.* 'by hand' || Sk. injh (ū) *m.* 'tear' || WP. hanjhū hastā bhyām || Pkt. hātthim M. āsū §. āsu Sk. āsru- — §26, 39, 132, 160 162 Bl.
 hātthī *m.* 'elephant' || M. hatti || Sk. inuhan *m.* 'fuel' || Sk. indhana- hastin- — §25 Bl. — §15, 155
 hīā *m.* 'heart' || H. hīā || M. hiyyā itṭ *f.* 'brick' || Amb. itṭ || M. it, vit coury || Sk. hr̥dyaya- Skt. iṣṭakā, *iṣṭā- — 15, 136 Bl. — §97, 146, 170 (ii) Bl.
 hīh (WP.) *f.* 'side of a bedstead' || M. is || Sk. iṣā — §15, 132 Bl. jānā *v.i.* 'to go' || Sk. yāti
 hīlānā *v.i.* 'to be shaken' || H. hīlānā || Sk. hīlati: hīlyati — §129 jādā (Poā) *m.* 'cold, chill' || H. jārā || M. 'jaḍ cold' || Sk. jādyā- — §161 Bl.
 hīran *m.* 'deer' || WP. haran || M. jādhdā 'term of abuse' || WP. haraṇ || Sk. harīṇā- — §26 Bl. yaddhā || Sk. yabdhā- — §153
 hōēā *past. past.* 'been, become' || H. huā || Sk. bhūtā: -ū- > -ō on jāgnā *v.i.* 'to awake' || M. jāgnē Skt. jāgrat- — §162 Bl. account of the root being 'hō-'
 — §98 jai *pron.* 'how many' || Sk. yāti — §193
 hōr *pron. adj.* 'more, other' || H. jāihnā *v.t.* 'to copulate' || WP. aur || Rāj. ōr || Panj. also ar, er, yaihnā || M. jhāvṇē || Sk. yabhati r || Sk. āpara- — §132 — §144 Bl.
 hummh *m.* 'sultry weather' || WP. jālānā *v.t.* 'to burn' || M. jālnē || Sk. hussar || M. ūb || Sk. uṣman- jvālate — §165 Bl. — §132 Bl.
 hun *adv.* 'now' || Sk. adhunā jamāi *m.* 'son-in-law' || WP. M. jāvai || Sk. jāmatr — §57, 140 Bl. — §51, 138, 140
 hunālā (WP) *m.* 'summer' || M. ūn jamār *f.* 'a kind of cereal' || WP. (h) 'heat' || Sk. usṇakāla- juār || M. juvār || Sk. yavākāra- — §167 Bl. — §101, 140 Bl.
 hund 'gold coin' || WP. hunn Skt. hūṇa- : huṇḍa- — §155
 hūjhnā *vt.* 'to collect' || Skt. uñchati — §155
 ikk *adj.* 'one' || M. ēk || Sk. ēka- jamm *m.* 'birth' || Sk. jānman- — §132, 177 Bl. — §137, 157
 jāmū 'a kind of fruit' || also jāmman || H. jāman || M. jāb (h) Skt. jambu- — §155 Bl.
 jānā *v.t.* 'to know' || M. jāṇṇē Skt. jānāti — §137 Bl.

- jāndā *pres. part.* 'going' || H. jātā
Poṭh. jānā || Skt. yānt-
— §117, 155
- janeāu *m.* 'sacred thread' || WP.
janjū || M. jānvē || Skt. yajñopa-
vītā- — §154 (2) Bl.
- jañgh *f.* 'thigh' || M. jāg (h) || Skt.
jānghā — §49, 155 Bl.
- jann *f.* 'wedding party' || WP. janj
Skt. janya- — §161 (4)
- jār *m.* 'friend; paramour' || WP.
yār || Skt. jāra- *c.f.* Pers. yār
— §141
- jarāu *m.* 'mode of setting jewels'
|| WP. jarā || from jārnā 'to set'
— §106
- jārḥ *f.* 'grinding teeth' || H. dārḥ
|| WP. dārḥ? || Skt. dāṃstrā
dādhā, || Poa. dāṭhā — §126
- jaū *m.* 'barley' || M. jav. || Skt. yāva
— §116, 141 Bl.
- jē *conj.* 'if' || M. jai || Skt. yādi
— §103, 138, 141, 185 Bl.
- jēhrā *direct pron. rel.* 'who' || Skt.
yasya+? — §141
- jāth *m.* 'N. of a month' || M. jēthvad
Skt. jyēṣṭha- jyaiṣṭha-
— §137, 161, 166 Bl.
- jēttḥā *adj. m.* 'eldest' || M. jāthā
Skt. jyēṣṭha- — §19 Bl.
- jhāndā *m.* 'flag' || M. jhēḍ || Skt.
dhvajā+daṇḍā-? — §165
- jhankār [çanka:r] *f.* 'rattling'
Skt. dhvanī-? — §165
- jhatt *adv.* 'at once' || WP. jhabh,
jhatt || Skt. jhaṭiti? — §137
- jhiūr *m.* 'water-carrier' || Skt.
dhīvara- — §142
- jī *m.* 'creature' || M. jīv || Skt. jīvā-
— §15, 103, 137, 142 Bl.
- jībḥ *f.* 'tongue' || M. jībḥ || Skt.
jihvā — §25, 137, 165 Bl.
- jīh-*pron. rel. obl.* 'whom' || H. jis
Skt. yasya — §141
- jīmē *adv. rel.* 'how' || WP. jivē
G. jām || Pkt. *jimeṇa — §140
- jiūn *m.* 'life' || Skt. jivana-
— §60, 142
- jō *pron. rel. dir.* 'who' || M. jō || Skt.
yah — §141 Bl.
- jōt *m.* 'yoke' || M. id || Skt. yōktra-
— §141 Bl.
- jū *f.* 'louse' || M. ū || Skt. yūkā
— §103, 116 Bl.
- jūā *m.* 'gambling' || M. juvā || Skt.
dyūtā — §15, 103, 138, 161 (2) Bl.
- juhāriā *m.* 'gambler' || Skt. dyūtā+
dhāra-? — §102
- jug *m.* 'pair' || Skt. yugma-
— §154 (1)
- jūlā *m.* 'cross-bar of a yoke' || M.
jūval || Skt. yuga+hala-? — §138
- jūn *f.* 'life birth' || Skt. yōni- — §40
- jūrnā *v.i.* 'to be united' || Skt. yuta
-? — §170
- jūtḥā *adj. m.* 'polluted', impure ||
H. jhūṭa || Skt. juṣṭa — §25, 137
- kābrā *adj.* 'spotted' || M. kabrā ||
Skt. karbara- — §163 Bl.
- kacch *f.* 'armpit' || M. kās 'f.
udder' || Skt. kākṣā — §152, 167 Bl.
- kācehū *m.* 'tortoise' || M. kāsav ||
Skt. kacchapa — §152 Bl.
- kāḍḍhānā *v.t.* 'to take out' || M.
kāḍḍhē || Skt. kṛṣṭa- || Pkt. kaṭṭha-
kaḍḍha? — §126 Bl.

- kāḍeāri *f.* 'a thorny bush' || Skt. kaṇṭakāri- — §106
 kāḍārnā *m.* 'hedgehog' || Skt. kaṇṭaka+karaṇa- — §103
 kahāni *f.* 'story' || Skt. kathānaka, Pers. kahānī — §7, 85
 kai *pron.* 'into how many' || Skt. kāti — §103, 185
 kaih *imperat.* 'tell' || Skt. kathaya — §70
 kāihnā *v.t.* 'to tell' || Skt. kathayati — §137, 138.
 kṣiḥa (WP.) *m.* 'bronze' || Skt. kamsa- — §160
 kafrā *adj.* *m.* 'squint-eyed' || Skt. kākara — §101
 kāj *m.* 'work' || M. *id.* || Skt. kārya- — §161 (9) Bl.
 kājjal *m.* 'collyrium' || M. kajal Skt. kajjala- — §64, 152 Bl.
 kākkar *m.* 'frost' || M. kamkā 'pebble' || Skt. karkara- §163 Bl.
 kakkarī *f.* 'cucumber' || M. kākdi || Skt. karkaṭikā — §Bl.
 kakkh *m.* 'blade of grass' || Skt. kākṣa- — §167
 kal *f.* 'machine' || M. kal. || Skt. kalā — §185 Bl.
 kālā *adj.* *m.* 'black' || M. kālā || Skt. kāla — §137, 186 Bl.
 kālāvā *m.* 'bundle' || M. kālvā || Skt. kalāpa- — §138 Bl.
 kāllā *adj.* *m.* 'lonely' || Poth. ghallā || H. akālā || Skt. ekākin- Pkt. ekkalla — §55, 169
 kallh *adv.* 'tomorrow-yesterday' || M. kāl || Skt. kalya- — §128, 161 (6) Bl.
 kāman *m.* 'jugglery' || Skt. kārmaṇa- — §163
 kamārā *adj.* *m.* 'unmarried' || M. kuṇvār || Skt. kumāra- — §101, 140 Bl.
 kámbanā = kammānā *g. v.* — §165
 kámbal *m.* 'blanket' || also kámmal M. kāblō || Skt. kambalā- §155 Bl.
 Kamheār *m.* 'potter' || also kamhār || M. kūbhār || Skt. kumbhakāra- — §101, 155, 138, 103 Bl.
 kamm *m.* 'work' || M. kām || Skt. kārman- — §19163 Bl.
 kámmānā *v.i.* 'to shiver' || M. kāpnē Skt. kampate — §156 Bl.
 kān *f.* 'defect, crookedness' || Skt. *kānya? — §161 (3)
 kānā *adj.* *m.* 'one-eyes' || M. kānī Skt. kāṇā- — §15 Bl.
 kándā *m.* 'thorn' || M. kātā || Skt. kaṇṭaka- — §155 Bl.
 kānc *m.* 'glass' || Skt. kaca- — §113
 kandh *f.* 'wall' || Skt. kanthā- — §155
 kándhā *m.* 'edge' || M. kaṇṭh 'throat' || Skt. kaṇṭhā — §155 Bl.
 kanēddū *m.* 'swelling behind ear' Skt. karṇa kaṇḍū — §103
 kanēr *m.* 'kind of plant' M. kaṇē Skt. karṇikāra- kaṇṇikara- — §103 Bl.
 kanērā (Mul) *m.* 'mat-weaver' || Skt. kaṇḍakara — §103
 kāṇgan *m.* 'bracelet' || M. kaṇkaṇ || Skt. kaṇkaṇa- — §64, 155 Bl.
 kāṇganī *f.* 'kind of grain' || M. kāṅg || Skt. kaṅguṇī — §64 Bl.
 kāṅghā *m.* 'comb' || M. kaṇṇkvā Skt. kaṇkata — §126 Bl.
 kanhērā *m.* 'shoulder' || Skt. skandha+tata- — §103

- kanj *f.* 'slough of snake' || Skt. kañcu- — §28, 155
 kann *m.* 'ear' || M. kân || Skt. kārṇa — §137, 163, Bl.
 kānnā *m.* 'reed' || Skt. kānda- — §15, 19, 155
 kanneā *f.* 'girl', virgin' || WP. kañj. Skt. kanyā — §161 (4)
 kānnhā *m.* 'shoulder' || Amb. kāndhā || Skt. skandhā- — §155
 kañthā *m.* 'necklace' || WP. kāinṭhā ṭs. || Skt. kañṭhā — §30
 kapāh *m. f.* 'cotton' || M. kápūs Skt. karpāsa- — §145, 163, 186 Bl.
 kappanā (WP.) *v. t.* 'to cut' || M. kāpnē Skt. kalpayati — §164 Bl.
 kāppārā *m.* 'cloth' || M. kāpad Skt. karpāṭa- — §64 Bl.
 kārṇā *v. t.* 'to do' || M. kārṇē Skt. kārati — §15, 49, 137, 147 Bl.
 kārāg *m.* 'skeleton' || Skt. karankā- §187
 kārā *m.* 'bracelet' || M. kaḍi || Skt. kaṭaka- — 138 Bl.
 kaṛāhā *m.* 'frying pan' || Skt. kaṭaha- — §135, 138
 kārchi *f.* 'ladle' || M. kaḍeī || Dās. kaḍacchū — §187 Bl.
 kārhnā *v. i.* 'to be boiled' || M. kaḍhṇē Skt. kvathate — §165 Bl.
 kārḥā (WP) *m.* 'camel' || Skt. karabha- — §138
 karīh *f.* 'bits of cowdung' || Skt. kārīṣa- — §145
 kārṇī *f.* 'masson's trowel' || Skt. karaṇḍa- — §187, 189
 kārū *m.* 'medicine for horses' Skt. kātuka- — §138
 kasārā *m.* 'brazier' || M. kāsār Skt. *kamsakara- — §103 Bl.
 kāsṇā *v. t.* 'to tighten' || M. kaṣṇē || Skt. karṣati — §121 (4) Bl.
 kāssī *f.* 'bronze' || M. kāsē || Skt. kāmsya- — §160, 161 (8), Bl.
 kāth *m.* 'wood' || M. kāṭhī || Skt. kāsṭha- §19, 121, 137, 166 Bl.
 kāttak *m.* 'N. of a month' || WP. kattiē || Skt. kāṭṭika- — §22
 kāttānā *v. t.* 'to spin' || M. kātṇō Skt. kartati — §170, iii Bl.
 kāttānā *v. t.* 'to cut' Skt. kartati — §110, 170 iii.
 kāttāhā *adj. adv.* 'together', 'united' || Poṭh ghaṭṭhā Skt. ēkāsthā- — §55, 131, 189
 kātti *adj.* 'thirty-one' || Skt. ekatrimśat — §55, 135
 kāuddī *f.* 'cowrie shell' || Skt. kapardikā — §103, 170 iii
 kaul *m.* 'lily, flower' || Skt. kāmala- — §101, 119 (2) 140
 kāura *adj. m.* 'bitter' || Skt. kaṭuka- — §63, 178
 keārā *m.* 'field, bed' || Skt. kādāra- — §60, 101, 138
 kéllā *m.* 'banana' || M. kēl, kēlē Skt. kadali — §103 || Bl.
 kēssū *m.* 'kind of flower' || Skt. kaimśuka- — §24, 160
 khabbā *adj. m.* 'left, not right' || Skt. kharvā- — §163
 khāggā *m.* 'leaf of ghia kamār' || Skt. khaḍga- — §153
 khāī *f.* 'ditch' || M. id. || Skt. khātā- — §137, 138 Bl.

- khair *m.* 'kind of wood' ||
M. kher || Skt. khadirā-
— §101 **Bl.**
- khāj *f.* 'itching' || M. *id.* || Skt.
kharjū — §25 **Bl.**
- khājjā *m.* 'food' || M. khājē || Skt.
khādyā- — §161 (2) **Bl.**
- khajūr *f.* 'date' || M. *id.* || Skt.
kharjūra- — §163 **Bl.**
- khāmmhā *m.* 'column, pole' || M.
khād || Skt. skambhā-
— 155, 166 **Bl.**
- khānā *v. t.* 'to eat' || Skt. khādati
— §137
- khaṇḍ *f.* 'sugar' || Skt. khaṇḍa-
— §155
- khāndā *prep. part.* 'eating' || Skt.
khādant- — §117
- khaṇḥ *f.* 'cough' || M. khāspē
Skt. kāsā, || Pkt. khāsiya-
*khassā-, *khamṣā
— §125, 160 **Bl.**
- khānnā *m.* 'one quarter' || Skt.
khaṇḍa- — 137, 155
- khāppar *m.* 'skull, bowl' || M.
khāpar || Skt. karpāra-
— §124, 163 **Bl.**
- khār *f. m.* 'alkali' || Skt. kṣāra-
— §167
- khārā *m.* 'arena' |
Skt. akṣatpāṭa — §51
- khārī *f.* 'basket' || Skt. khārī
— §137
- khāssānā *v. t.* 'to take by force'
Skt. karṣati — §125, 163
- khatt *f.* 'dowry with a bedstead'
|| M. khāt || Skt. khatvā
— §137, 165 **Bl.**
- khēl[h]nā *v. i.* 'to play' || M.
khēlē || Skt. krīdati kṣvēlati
— §35, 63, 124 **Bl.**
- khēs *f.* 'a sheet of figured cloth'
Pers. kēs — §125
- khāt *m.* 'field' || M. śat || Skt.
kṣātra- — §15, 19 **Bl.**
- khferī *f.* 'mixture' || Skt. khiccā
— §152
- khīnkhāp *f.* 'brocade' || Pers.
kamkhwāb — §125
- khīr *f.* 'rice pudding' || M. *id.*
Skt. ksīrā- — §167 **Bl.**
- khīrkī (H) *f.* 'window' || M.
khīḍkī || Dēś khaḍakkī
— §187 || **Bl.**
- khīssā *m.* 'pocket' || Pers. kīsa-
— §125
- khīttī *f.* 'constellation' || M. kātyā
Skt. kṛttikā
— §97, 124, 152, 170 *ii* **Bl.**
- khōh *f.* 'hunger' || Skt. kṣudhā
— §76, 86, 135, 138, 167
- khōṭ *m.* 'base alloy' || Skt. kautya-
— §124
- khūddō *f.* 'ball' || WP. khiddū,
khē(h)nū || Skt. kanduka-
— §281, 103, 124
- khūh (ā) *m.* 'well' || M. kuvā
Skt. kūpa- — §124 **Bl.**
- khūllā *m.* 'mean fellow' || Skt.
kṣudrā-: kṣudla- — §143, 164
- khūndhā *adj. m.* 'blunt' || Skt.
kuṇṭha- — 124, 155
- khūnjā *m.* 'corner' || H. kōnā
Skt. kūpa- ? — §124
- khūnjhānā *v. i.* 'to miss' || Skt.
kuṣṇātī || Pkt. *kussai, kumsai
*khumṣai — §160
- khūrpā *m.* 'scraper' || Skt.
kṣurāpa- — §65, 187
- khūrsī *f.* 'chair' || Pers. kursī
— §125

- khúss^anā *v. i.* 'to miss' || Skt. kuṣṇāti — §125
 khúttihī *f.* 'bad woman' || Skt. kustrī — §125
 killā *m.* 'peg' || M. killi, khil Skt. kila- — §137 **Bl.**
 kímē *adj. inter* 'how?' || WP. kīvē, || G. kēm || Pkt. *kimēṇa — §140
 kīrnā *v. i.* 'to be scattered' || Skt. kirāti — §108
 kīrā *m.* 'insect' || M. kidā || Skt. kīṭa- — §137, 138, **Bl.**
 kīrtghān [kīrtkēan] *adj.* 'ungrateful' *ts.* || Skt. kṛtaghna- — §90
 kīttā *past. part.* 'done' || M. kelā Skt. kṛtā- — §25, 97, 170 *ii* **Bl.**
 kōh *m.* 'league, 1½ miles' || M. kōs Skt. krōṣa- — §145, 162 **Bl.**
 kōhnī = kūhnī *q. v.*
 kōl(ē) *prep.* 'near' || M. kōr 'side?' Skt. krōḍa- — §49, 103, 162 **Bl.**
 kōṛh *m.* 'leprosy' || M. kōḍh || Skt. kuṣṭha- *cf.* Pa. kōṭha- — §38 **Bl.**
 kōṛī *f.* 'score' || Skt. kōṭī — §176
 kōrmā *m.* 'family', || Skt. kauṭumba- — §155, 187
 kōssā *adj. m.* 'lukewarm' || Skt. kōṣma — §137, 167
 kōṭthā *m.* 'room, cell' || M. kōṭhā Skt. kōṣṭha- — §15, 19, 137, 166 **Bl.**
 kabbā *adj. m.* 'hump-backed' || M. kubdā, khubā || Skt. kubhrā-: *kubra- — §162 **Bl.**
 kucc *m.* 'brush' || M. kumcā || Skt. kūreā- — §24, 163 **Bl.**
 kudāl *m.* 'mattock' || M. kudōl Skt. kuddāla- — 152 **Bl.**
 kúdd^anā *v. i.* 'to jump' || kudṇē Skt. kūrdati — §24, 170 *iii* **Bl.**
 kuhārā *m.* 'axe' || M. kurhād Skt. kuṭhāra- — §62 **Bl.**
 kūhl *f.* 'canal, stream' || Skt. kulyā — §25, 128
 kūhnī *f.* 'elbow' || Skt. kaphōṇi- — §78, 138
 kúkkar *m.* 'cock' || Skt. kukkūṭa- — §64, 137, 152
 kukkh *f.* 'womb' || M. kūs || Skt. kuṣṭī — 15, 49, 137, 167 **Bl.**
 kūlā *adj. m.* 'soft' || M. kōmvā Skt. kōmala- — §103 **Bl.**
 kálthī *f.* 'kind of pulse' || Skt. kulattha- — §187
 kúmmā (WP.) *m.* 'tortoise' || Skt. kúrmā — §24, 163
 kunālī *f.* 'dish' || WP. kunnī
 kūndā *m.* 'large cup' || M. kumḍ Skt. kuṇḍa- — §155, 186 **Bl.**
 kúndan = kunnon *q. v.*
 kúṅgū *m.* 'saffron, red powder' || M. kuṇkūm || Skt. kuṅkuma- — 103, 155 **Bl.**
 1. kunj = kanj 'snake's slough'
 2. kunj *f.* 'crane' || Skt. krúñcā — §155
 kúnjī *f.* 'key' || Skt. kuñcikā — §155
 kúnnan *m.* 'pure gold' — §155

kúram *m.* 'child's father-in-law'
|| H. kuṛmā kumbā || M. kuṭumb
Skt. kuṭumba-

§64, 138, 155, 187 Bl.

kuṛáttan *f.* 'bitterness' || Skt.
kāṭuka+tvana — §165

lābbh^anā *v.t.* 'to find' || M. lābhñē
Skt. labhyatē — Bl.

lāddānā *v.t.* 'to load' || Skt.
lardayatī — §110

lāddhā (WP.) *past. part* 'found'
Skt. labdhā- — §153

lāgg^anā *v.i.* 'to be attached' || M.
lāgnē || Skt. lagyati, lagna-
— §154, 161 Bl.

lāhā *m.* 'gain' || Skt. lābha-
— §138, 147

1. lajj *f.* 'shame' || M. lāj || Skt.
lajjā — §49, 143, 152, 185 Bl.

2. lajj *f.* 'rope' || Skt. rájju-
— §143 ii, 152

lak(h)ir *f.* 'line' || Skt. lékhā *ts.*
— §136

lákkaṛ *m.* 'stick' || H. Panj. laurā
'penis' || Nep. lauro 'stick' || M.
lakḍā Skt. lakuṭa-: *lakuṭa-
— §64, 177 Bl.

lalārī *m.* 'dye' || Skt. nīla+kāra
— §58

lāmbā *adj. m.* 'long' || W. P.
lammā || M. lāb || Skt. lamba-
— §155 El.

lāngh^anā *v.i.* 'to pass, cross' || M.
laṃgl.ñē || Skt. langhate
— §55 Bl.

lās *f.* 'rope' || Skt. raśmī-?
— §143 ii.

latt *f.* 'leg' || H. lāt || Skt. láttā
— §152

latṭh *f.* 'axle' || H. laṭh, lāṭhī
lāṭṭhī *f.* 'stick' || M. laṭ(th)
Skt. yaṣṭī- *latṭhi- — §25 Bl.

lāuhḍḍā *adj. m.* 'small' || Skt.
laghū- — §138

līh *f.* 'line' || Skt. lékhā — §138

lik(h) *f.* 'line' || Skt. lékhā *ts.*
— §136

līkh *f.* 'louse, nit' || M. *id.* || Skt.
likṣā — §15, 19, 121 (2), 143 Bl.

limbanā (WP.) 'to besmear' ||
also limm^anā || M. limpnē || Skt.
lipāmti' — §155, 156 Bl.

lipp^anā *bt.* 'to besmear' || H.
líp^anā || Skt. lipyate
— §143, 161

lōhā *m.* 'iron' || Skt. lōhā-
— §142, 147

lōhḍā *m.* 'frying pan' || Skt.
lohābhāṇḍa- — §134

lōhṭiyā *m.* 'iron-monger' || Skt.
lohā+haṭṭa+ika- — §134

lōrhā *m.* 'stone-roller; strange-
ners' || Skt. lōḍha- — 126

lū *m.* 'soft hair, down' || M. lō
(v) Skt. lōman-
— 103, 119, 140 Bl.

luhār *m.* 'blacksmith' || Skt.
lōhakāra- — §85, 103, 186

mā *f.* 'mother' || M. māi || Skt.
mātr — §115 Bl.

macch *m.* 'fish' || M. māsā || Skt.
mātsya- — 167 Bl.

mācchar *m.* 'gnat' || Skt. māksā
— §167

madārī *m.* 'magician' || Skt.
mantrakāra- — §155

madhānī *f.* 'churning stick' || Skt.
manthāna- — §87, 155

- mágar *perp.* 'after' || Poth. *f.*
magg 'road'. M. māg 'road'. M.
māg 'road' Skt. mārṅa. — 22 Bl.
- māggbar *m.* 'N. of a month' ||
Skt. mārṅaśira. — §22, 127, 163
- māgh *m.* 'N. of a month' || WP.
māh || M. māhī, māhō || Skt.
māghā- *ts.* — 138? Bl.
- māh *m.* 'black bean' || Skt.
māṣa- — §115, 145
- māhl *f. m?* 'belt of a wheel' ||
Skt. māḷya — §128
- māḷghā *adj. m.* 'costly, dear' ||
M. mahāg || Skt. mahārga-
— §134, 163 Bl.
- māih *f.* 'buffalo' || WP. majjh ||
M. mhais || Skt. māhiṣī
— §80, 134, 160 Bl.
- mājīth *f.* 'madder' || Skt. māñ-
jiṣṭhā — §25, 189
- mājīthā *m.* 'the mājh country' ||
M. māj' centre' || Skt. madhyā-
— §161 (2) Bl.
- mākkaṛ *m.* 'spider' || M. mākaḍ
Skt. markāṭa- — 163 Bl.
- mākkan *m.* 'butter' || M.
mākhan || Skt. mraṣṣaṇa-
— §162 Bl.
- mākkhī *f.* 'fly' || M. māṣī || Skt.
māṣikā — §103, 138, 167 Bl.
- maliāuhrā *m.* 'wife's or hus-
band's maternal uncle' || Skt.
mātula+svāśura — §134
- mālīnā *vt.* 'to occupy' || Skt.
mallati — §129
- māllan *f.* 'wife of a gardener'
Skt. mālinī — §64
- māllī *m.* 'gardener' || Skt. mālin-
— §44, 103
- man- *pref.* 'not' || M. 'māid'
'stupid' || Skt. manda- — §155
- māñak *m.* 'gem, jewel' || Skt.
māñikya
— §64, 121, 140, 161, 487
- manākkhā *adj. m.* 'blind' || Skt.
mandākṣa- — §155
- mand *m.* 'charm' || WP. mandar
Skt. māntra- — §155
- māndrī (WP.) *m.* 'magician' ||
Skt. māntrika- — §155
- manāārā *m.* 'one who sells
bangles etc.' || Skt. māñikara-
— §101
- mānganā *vt.* 'to ask' || M.
māṅṇē || Skt. mārgati — §22 Bl.
- manhēnmā *m.* 'destitution of
milk' || Skt. māṇḍa+dhainava-
— §155
- mānjā *m.* 'bedstead' || mācā |
M. māc || Skt. māñca-
— 139, 155 Bl.
- mānnā *vt.* 'to believe' || M.
māṇṇē || Skt. manytē
— 161 (4) Bl.
- mānnō *f.* 'ill luck' || Skt. māñdi-
man- — 155
- māppā *m.* 'measure' || M. māp
Skt. māpya- — §161 Bl.
- maṇhī *f.* 'tomb' || M. maḍhī || Skt.
maṭha- — §138 Bl.
- mās *m.* 'flesh' || s. māsu; ṣ mōs,
gen. mazāi || M. mās, māś || Skt.
māṃsā- — §160 Bl.
- masād *m.* 'end of a month' || Skt.
māsānta- *sts.* — §155

masān *m.* 'burning place' || *M.*
mhasan || *Skt.* śmasāna- (loan
from H.) — 167 *Bl.*

mass *f.* 'growing moustache'
Skt. śmasātū — §28, 162, 167

māssī *f.* 'mother's sister' || *M.*
māvśī || *Skt.* mātṛvasī-
— §165 *Bl.*

maṭ (*i*) = maṭh (*i*) *qv ts.*

mater *f.* 'step-mother' || *Skt.**
matritara- — §103.

mātthā *m.* 'forehead' || *M.*
māthā || *Skt.* mastaka-
— §152, 166 *Bl.*

mātṭhā *m.* 'fritter' || *Skt.* mṛṣṭa-
— §96

māṭṭī *f.* 'big earthen vessel' || *Skt.*
mṛttikā? mārttika — §97

māulnā *vi* 'to bloom' || *Skt.*
mukula- — 36

māus *f.* 'day on which sun and
moon are in conjunction' || *M.*
avās || *Skt.* amāvāsya *ts.*
— §51, 140 *Bl.*

mhaīs *f.* 'buffalo' *contam.* of
maīh and bhāīs — §179

mīddhā *m.* 'ram' || *M.* mēdhā
Skt. mēdhra — §162 *Bl.*

mīh *f.* 'rain' || *Skt.* mēgha-
— §78, 115, 138

mijjh *f.* 'marrow' || *Skt.* majjā,
mēdas- — §26, 126

mīr^ce *f.* 'chilli' || *M.* mirī || *Skt.*
marica- * maricya
— §26, 64, 187 *Bl.*

missā *adj. m.* 'mixed' || *M.*
missī *f.* 'tooth powder' || *Skt.*
miśra- — §139, 162 *Bl.*

miṭnā *vi* 'to be obliterated' || *Skt.*
mṛṣṭa- — §136

mitt *m.* 'friend' || *Skt.* mitrā — §19
miṭṭhā *adj. m.* 'sweet' || *M.* miṭṭha
Skt. miṣṭa- — §166

miṭṭī *f.* 'earth' || *M.* māṭī ||
Dog. mitti (dental tt) || *Skt.*
mṛttikā — §138, 139, 170 *ii Bl.*

mōcā *past part.* 'dead' || *H.* muā
Skt. mṛtā- — §98, 170 *ii*

mōhlā *m.* 'pestle' || *M.* musaī
Skt. mūsala- — §76 *Bl.*

mōpri *m.* 'leader' || *Skt.* mukhara-
— §76

mōklā *adj. m.* 'louse' || *J.* *Skt.*
mukhala- — §38

mōṭṭhā *m.* 'kind of grass' || *Skt.*
mustā — §38

mōṭṭī *m.* 'pearl' || *M.* motī || *Skt.*
mauktika- — §153 *Bl.*

mūp^s (*WP.*) *m.* 'husband' || *Skt.*
manuṣya- — §187

mucch *f.* 'moustache' || *Skt.*
śmāśī-ū — *Pkt.* mamsū
— §28, 167

muddh *m.* 'beginning' || *Skt.*
mūrdhān — §24, 49, 170 *ii*

mūh *m.* 'mouth' || *M.* mukh || *Skt.*
mukha- — §115, 138, 139 *Bl.*

mukk^{nā} *vi.* 'to be finished' ||
G. mukvū || *M.* mukṇē || *Skt.*
mukta- * mukna- §154 (*i*) *Bl.*

munj *f.* 'a kind of grass' || *Skt.*
munjā — §155

munn^{nā} *vt.* 'to shave' || *Skt.*
munḍayati — §155

mūt *m.* 'urine' || *M.* *id.* || *Skt.*
mūtra- — §15, 139 *Bl.*

mutṭh *f.* 'fist' || *M.* mūṭh || *Skt.*
muṣṭī — §15, 139, 166 *Bl.*

nabēpnā *vt.* 'to finish' || *trans.*
form nibbaṇā (nirvartatē-

nirvṛta-) — §109
 nabhāg [nəpə:g] *adj.* 'unlucky'
 Skt. nirbhāghya- — §89
 nāccanā *vi.* 'to dance' || Skt.
 nr̥tyati — §161 (2)
 nacōṛnā *vt.* 'to squeeze' || Skt.
 niścōtate — §109, 166, 170 v
 nadhāl [nəṭca:l] *adj.* 'weak'
 Panj. na+ḍhāl — §89
 nahērnā *m.* 'nail-cutter' || Skt.
 nakhā+karāṇa- — §103
 nālī *f.* 'stream' || M. na (h)ī
 Skt. nadī — §115, 138 Bl.
 nālī *m.* 'barber' || M. nālū *f.*
 nhāvi || Skt. napitā-
 — §103, 138 Bl.
 nain *f.* 'wife of a barber' || WP.
 nāin || Panj. nālī+n < Skt.-inī
 — §101, 106
 nāj *m.* 'cereal' || Skt. annādya-
 — §51
 nakhērnā *vt.* 'to separate' || Skt. ?
 — §109
 nakk *m.* 'nose' || M. nāk Skt.
 nās+ka-? — §166 Bl.
 nakāmmā *adj. m.* 'useless' || M.
 nikāmi || Skt. niṣkarma-
 — §166, 189 Bl.
 nām = anām *q. v.*
 nanād *f.* 'husband's sister' || WP.
 nanān Skt. nanandā
 — §155, 187
 naṅgā *adj. m.* 'naked' || M.
 nāgā || Skt. nagnā-
 — §154 (1) Bl.
 nāṅgh^anā *i. i.* 'to pass, cross' || Skt.
 laṅghate, naṅkhati ?
 — §143 (iv)
 napūtā *adj. m.* 'sonless' || Skt.
 niṣputra- — §58, 166, 189

nār *f.* 'vein' || M. nād || Skt. nāḍi
 — §138 Bl.
 nār (ā) gī *f.* 'tangerine' || Skt.
 nāraṅga — §187
 naró(e)ā *adj. m.* 'wholesome'
 Skt. nīrōga-
 — §58, 101, 138, 139
 nasāṅg *adv.* 'certainly' || Skt.
 niśsaṅkam — §58, 155, 167, 189
 nássanā *v. i.* 'to run' || M. nāspē
 Skt. nāsyati — §161 (8) Bl.
 natārnā *v. t.* 'to clarify' || Skt.
 nistārayati — §109
 natth *f.* 'nose-ring' || M. nath
 Skt. nastā — 166 Bl.
 náṭṭhanā *v. i.* 'to run' || Skt. naṣṭā-
 — §139, 166
 1. nāu *adj.* 'nine' || M. nav.
 Skt. nāva — 115, 139 Bl.
 2. nāu *m.* 'name' || WP. nāū ||
 M. nāv. || Skt. nāma
 §106, 112, 115, 119, 139, 140 Bl.
 māuh *m.* 'nail' || also nāih || M.
 nākh || Skt. nakhā-
 — §72, 74, 115, 138 Bl.
 naul *m.* 'mongoose' || Skt. nakulā-
 — 101
 nēnā[k] *v. t.* 'to carry' || M.
 nēṇē || Skt. nayati — §103 Bl.
 neārā *adj. m.* 'separate' || Skt.
 anyākāra- — 161 (4)
 nēh *m.* 'affection' || Skt. sneha-
 — §167
 nēmbū *m.* 'lemon' || Skt.
 *naimbūka-:nimbūka- — §34
 neōdā *m.* 'invitation' || also
 niūdā || cf. M. āvatṇē || Skt.
 nimantra- — §60, 101, 119 Bl.
 nērā *m.* 'vicinity' || M. netī || Skt.
 nīkaṭa- 103 Bl.

- nhāunā *v.i.* 'to bathe' || M.
 nāhñē || Skt. snāti — 167 Bl.
 nhērā *m.* 'darkness' || Skt.
 *andhakara-:andhakāra-
 — §51, 103, 138
 nibbarnā *v.i.* 'to be finished' ||
 M. nivatñē || Skt. nirvartati,
 nirvṛta- — §109 Bl.
 nibhnā *v.i.* 'to be finished' || M.
 nibhñē || Skt. nirvahati
 — §127 Bl.
 nīclā *adj. m.* 'motionless' || M.
 nical || Skt. nicala- — §166 Bl.
 nīd *f.* 'sleep' || WP. nīndar || M.
 nīd || Skt. nidrā
 — §7, 25, 114, 162 Bl.
 nīkkalnā *v.i.* 'to come out' || *cf.*
 M. nikāl 'passage' || Skt. *niṣka-
 lati *cf.* niṣkālanam — §166 Bl.
 nimm *f.* 'the nīm tree' || M. nimb
 Skt. nimba- — §139, 155 Bl.
 nīmmal *adv.* 'clear' || K. nīmba
 Skt. nirmala- — §163
 nīmmōjhānā (WP.) *adj. m.*
 'sorrowful' || Skt. nimna+apa-
 dhyāna- — §157
 nīrakh *f.* 'knowledge' || M.
 nīrakhñē || Skt. nīrīkṣā
 — §67, 189 Bl.
 nīssarnā *v.i.* 'to issue' || Skt.
 nissarati — §167
 nīttarnā *v.i.* 'to be squeezed'
 || WP. niccarnā intrans form
 nacōrñā *q. v.* — §33, 109
 nūh *f.* 'son's wife' || M. sūn Skt.
 snuṣā — §77, 167 Bl.
 nūn *m.* 'salt' || WP. lūn || M. lōn
 Skt. lavaṇa-
 — §142, 143 (VI) Bl.
 ōṭṭhā (WP.) *adj. m.* 'belonging
 to a camel' || Skt. auṣṭra-
 — §16
 ōd *m.* 'a wandering tribe' || Skt.
 ōdra- — §15
 pabb *m.* 'forepart of the foot'
 Skt. padma-, padva-?
 — §154 (4)
 pabban (Mul.) || *f.* 'water-lily'
 Skt. padminī — §64, 154 (4)
 pacādh *m.* 'western half a
 country' || Skt. pascārdha-
 — §170 iii
 pācnā *v.i.* 'to be digested' || Skt.
 pacyate — §121 (4), 161
 pācchō *f.* 'western wind' || WP.
 paccō Skt. pascima- — §116
 pāccī *adj.* 'twenty-five' || WP.
 pānjhi Skt. pañca vimśati
 — §117
 pachānā *v.t.* 'to recognise'
 Skt. pratyabhijānāti — §125
 pachāndā *v.t.* 'to thrash,
 winnow' || H. chāṭnā Skt.
 *pracchaṇṭati — §189
 paddānā *v.i.* 'to break wind' ||
 M. pādñē || Skt. pardati
 — §170 iii Bl.
 pāhā *m.* 'foot path' || also pēhā,
 pāihā, || Skt. patha- — §75, 138
 pāhlāg *m.* 'bedstead' || M. palāg
 Skt. paryāṅka- — §112, 121
 (3), 128, 143, 155, 161 (6), 187
 Bl.
 pāinā *v.i.* 'to lie down' || M.
 pādñē || Skt. patati
 — §103, 170V Bl.
 pāid *f.* 'foot of bedstead' || WP.
 puād, || Skt. pādānta- — §155

pañ f. 'dawn' || also pañh || Skt. prabhā — §72, 138

pāñhlā adj. m. 'first' || M. pahilā Skt. prathamā- || Pkt. *pahilla — §133, 170 (1) 187 Bl.

pānti adj. 'thirty-five' || Skt. pañcatrimśat- — §30

pair m. 'foot' || Skt. *padirā- — §101

pājāh adj. 'fifty' || M. pannās Skt. pañcāśat — §112, 121, (3), 117, 135, 145 Bl.

pakhānā m. 'proverb' || Skt. prakhyāna- — §161, 186

pakkā adj. m. 'firm' || M. pikā Skt. pakvā- — §165 Bl.

pakkh m. 'side, party' || Skt. pakṣā- — §167

palāgnā (Poñ) m. 'string fastened round the neck of a pot' || Skt. pralagna-? — §187

palāh m. 'kind of tree' || M. paḷas || Skt. palāśā- — §125, 186 Bl.

pālamnā (WP.) v.i. to hang || Skt. pralambate — §155, 187

palān m. 'saddle' || M. palān Skt. paryāṇa- — §129, 143 Bl.

pālatnā v. t. 'to change, turn' Skt. paryasta-, || Pkt. pallatṭai — §143, 187

palāttan f. 'yellowness' || Panj. pilā+ttan < Skt. -tvana- — §63, 165

pallā m. 'border of a garment' || M. pālā || Skt. pallava-? — §164 Bl.

palōsnā v. t. 'to pat' contam. of pāl- and pōs- — §179

palōtṭhā adj. m. 'first born' || also palētṭhā contam. of pāñhlā and jētṭhā- — 179

pālthī f. 'sitting on buttocks' || M. palāṭ || Skt. paryasti- — 143 Bl.

pāmā m. 'leg of a bedstead' || Skt. pāda- — §140

pāñchī m. 'bird' || WP. painchī || M. pañchi || Skt. pakṣin- — §30 Bl.

pānd^arā adj. 'fifteen' || M. paṇḍhrā || Skt. pāñcadaśa- — §175 Bl.

pandh m. 'distance, journey' || M. pāmth || Skt. pānthāh- — §155 Bl.

pāndhī m. 'traveller' || Skt. pānthika-? — §155

pāñī m. 'water' || M. pāñī || Skt. pāñīya- — §123, 137, 140 Bl.

pañj adj. 'five' || M. pāc || Skt. pāñca- — §49, 137, 155 Bl.

pāñjamā adj. m. 'fifth' || WP. panjavā || Skt. pāñcamā- — §140

pānnā m. 'leaf, page' || M. pān Skt. pañā- — §163 Bl.

pāntālī adj. 'forty five' || H. pāitalīs || Skt. pāñcācatvāriṃśat — §30

paṛ—prefix 'secondary' || M. paṛ- || Skt. pra-, prati-? — §173 Bl.

pārakh f. 'examination, knowledge' || M. parīs, parakhñē || Skt. parikṣā — §67, 189 Bl.

paraús [s]ī m. 'neighbour' || M. paṛoši || Skt. prativēšin- — §170 (1) Bl.

paṛbāl *m.* 'trichiasis' || WP.
 paṛwāl || Skt. *pravāla-? §173
 parbhāt [pərb̥a:t] *f.* 'morning'
 Skt. prabhāta- *ts.* — §89
 paṛchātti *f.* 'a shelf under a
 roof' || Skt. *prachatti-? §173
 paṛdāddā *m.* 'great-grandfather'
 Panj. paṛ-<pra-+dāddā
 — §173
 paṛdānd *m.* 'an after tooth' ||
 Skt. *pradanta-? or Panj. paṛ-
 <pra-+dand. — §173
 paṛdhān *m.* [pərd̥a:n] *adj.*
 'foremost' || Skt. pradhāna- *ts.*
 — §89
 pāṛhuā *v. t.* 'to read' || M.
 paṛhṇē || Skt. paṛhati
 — §91, 138, 170 (i) Bl.
 paṛśnā *v. t.* 'to serve meals' ||
 WP. prihṇā || M. parasṇē ||
 Skt. parivēśayati — §142 Bl.
 paṛōttā *m.* 'great-grandson' ||
 Skt. prapautra- — §173
 pārsō *adj.* 'day after to-morrow'
 Skt. paraśvaḥ — §187
 partōh (WP.) *f.* 'son's wife' ||
 also patrōh || Skt. putravadhū-
 — §187
 pās *prep.* 'with, near' || M. pās
 Skt. pārśvē — §49 Bl.
 pāsarnā *v. t.* 'to stretch' || M.
 pasarṇē || Skt. prasarati-
 — §186 Bl.

paṣijj^{nā} *v. i.* 'to sweat' || Skt.
 prasvidyate
 — §121, 161 (2), 165, 189
 paśnā *m.* 'perspiration' || Skt.
 prasvinna. — §189
 pāssā *m.* 'side' || Skt. pārśvā-
 — §19, 24, 163, 165
 pas(sa)lī *f.* 'rib' || M. pāsōlī
 Skt. pārśu- — 65, 163 Bl.
 patiāuhrā *m.* 'father-in-law's
 younger brother' || Skt. pitriya
 +śvāśura- — §131
 patt *m.* 'foliage, leaf' || WP.
 p^attar || M. pāt || Skt. pāttra-
 — §162 Bl.
 pātṭhā *m.* 'muscle' || Skt. vṛddhi-
 form of pṛsth- — §22
 pātthar *m.* 'stone' || M. pāthar
 Skt. prastara- — §166 Bl.
 pātṭī *f.* 'bandage' || M. pāt ||
 Skt. paṭṭa- — 152 Bl.
 paunā *v. t.* 'to get' || Skt.
 prāpayati — §162
 pāu *f.* 'itch' || WP. pā || Skt.
 pāmān- — 103, 119, 140
 paūā *m.* 'wooden sandal' || Skt.
 *pādukaka-: pādukā — §103
 paūh *f.* 'dawn' || also paih *q. v.*
 Skt. prabhā — §162
 paun *m. adj.* 'three quarters' ||
 M. pāūṇ || Skt. pādona-
 — §101, 138 Bl.
 pēār *m.* 'affection' || M. pyār
 Skt. priyakāra-
 — §60, 101, 103, 142 Bl.

pēhā = pahā *q. v.*

pēo *m.* 'father' || WP. pīū, || K. p^ā

Skt. pitṛ- — § 60, 101, 103

phāggan *m.* 'N. of a month' || *cf.*

M. phāg 'Hōlī song' || Skt.

phālguna-

— § 22, 64, 137, 140, 164 Bl.

phāhā *m.* 'snare, noose' || M.

phāsā 'dice' || Skt. pāśa-

— 124, 166 Bl.

phal *m.* 'fruit' || M. phal || Skt.

phāla- — 49, 137, 143 Bl.

phālā *m.* 'ploughshare' || M.

phālā || Skt. phāla- — § 137 Bl.

phalāh *m.* 'kind of tree' = palāh

q. v. — § 57, 125

phambh *f.* 'fine wool' || *s.* paš

Skt. pākṣavan—if not from

Pers. pašm, pamba- — § 125

phāmmhan *m.* 'eyelash' || also

bhāpphan || Skt. pākṣman

— § 125

phan *m.* 'snake's hood' || M.

phan || Skt. phanā-

— 137, 140 Bl.

phanh *m.* 'feather, wing' || M.

pākh || Skt. pākṣā-

— § 114, 125 Bl.

phārkhā *m.* 'blade, nib' || M.

pharas || Skt. paraśū-

— § 124, 145 Bl.

phātnā *v. i.* 'to be split' || M.

phātnē || Skt. sphatya-

— § 107, 161 Bl.

phind *f.* 'ball' || Skt. pīṇḍa-?

— § 124

phōrnā *v. t.* 'to break' || Skt.

'sphōṭayate' — § 108, 166

phull *m.* 'flower' || M. phūl || Skt.

phulla- — § 137 Bl.

phūttnā *v. i.* 'to burst' || M.

phutnē || Skt. sphutya-

— § 108, 166 Bl.

piech *f.* 'rice water' || M. pīs || Skt.

piechā — § 152 Bl.

piechā *m.* 'the hind part' || Skt.

paśca- — § 26, 166

pīgh *f.* 'swing' || Skt. prāṅkhā

— § 78, 121 (3), 155

pīglā *adj. m.* 'lame' || M. pāg(lā)

Skt. paṅgu- — § 26, 155 Bl.

pīhnā *v. t.* 'to grind' || *s.* pexoiki

Skt. *pīṃṣati, || Pkt. pīssi

— 110, 160

pijj *m.* 'pretext' || WP. pajj ||

Skt. paryaya- — § 26

pīlā *adj. m.* 'yellow' || M. pivlā

Skt. pīṭa-

— § 63, 103, 143 Bl.

pīṇḍā *m.* 'body' || M. Skt. pīṇḍa-?

— § 155

pīṇḍālā *adj. m.* = pīglā *q. v.*

pīṇḍā *v. t.* 'to card (cotton)'

|| also pīnnā || Skt. pīṇjayati

— § 155

pīṇḍārā *m.* 'cage' || M. pājrā

Skt. pīṇjara- — § 26, 155 Bl.

pinn *m.* 'ball' || *M.* pīṇḍ || *Skt.*
 pīṇḍa- §15, 137, 155 *Bl.*
 pīplā-mūl *m.* 'root of long pep-
 per' || *M.* pīṇḍī || *Skt.* pippali-
 §152 *Bl.*
 pippal *m.* 'the pīpal tree' || *Skt.*
 pippala- §1-2
 pīṛ *f.* 'pain' || *Skt.* pīḍā
 §15, 127, 138
 pīṛhā *m.* 'footstool' || *M.* pīḍhē
Skt. pīṛha- §15, 138 *Bl.*
 pīṭṭanā *v. t.* 'to beat (breasts)'
 || *M.* pīṭṇē || *Skt.* piṣṭa-
 §136 *Bl.*
 pīṭṭā *m.* 'bodily constitution'
Skt. pitta- §152
 pīṭṭh *f.* 'the back' || *M.* pīṭh ||
Skt. prīṭhā- §97 *Bl.*
 pīṭṭhī *f.* 'wet dāl ground or
 bruised' || *Skt.* piṣṭa- §166
 pōh *m.* 'N. of a month' || *Skt.*
 pauṣa- §137
 pōhan *m.* 'cart' || *Skt.* pravahana-
 §162
 pōhllō *adj.* 'fat (person)' || *Skt.*
 prīṭhula- §98, 170 *ii*
 pōkkhar *m.* 'tank, lake' || *M.*
 pokhar || *Skt.* pauṣkara-
 §105, 166 *Bl.*
 pōl *m.* 'hollowness' || *M.* pōl ||
Skt. pūlya- *paulya-
 38, 129 *Bl.*

pōnnā *m.* 'sugarcane' || also
 pōṇḍā || *Skt.* paṇḍra-
 §38, 105, 155
 pōttā *m.* 'grandson' || *Skt.*
 pāutra- §15, 20, 162
 pōtthā *m.* 'book' || *M.* pōthī ||
Skt. pustaka-: *paustaka- *cf.*
Pers. pust, || *Peh.* post §38 *Bl.*
 -pp(an) suffix for making
 abstract nouns also pan(ā)
Skt. -tva(na)- §163
 puādh *m.* 'eastern part of a
 country' || *Skt.* pūrvārdha-
 §170 *iii*
 pūech^anā *v. t.* 'to ask' || *M.* pusṇē
Skt. prēchāti
 §98, 137, 152 *Bl.*
 pūech *f.* 'tail' || *WP.* puech || *Skt.*
 pūecha- §25, 152
 pūjhnā *v. t.* 'to wipe' || *H.*
 pūchnā, pūchnā || *M.* pusṇē ||
Skt. prōṇchati, || *Pkt.* pūpchai-
 §78 125 *Bl.*
 pūjjanā (*WP.*) *v. i.* 'to reach' ||
EP. pūgg^anā || *Skt.* pūryatē(?)
 §24, 161(?)
 punn *m.* 'merit, charity' || *Skt.*
 pūnya- *ts.?* §161 (3)
 pūnnā (*WP.*) *past. part.* 'arrived'
Skt. pūrṇā- §24
 pūnnēō *f.* 'full moon day' || *Skt.*
 pūṇimā §24, 163
 puṛ *m.* 'single stone of a mill'
 || *M.* puḍā || *Skt.* puṭa-
 §15, 138 *Bl.*

purānā *adj. m.* 'old' || Poa.
parānā || Skt. purāṇa-

— §59, 186

pātlā *m.* 'doll' || M. *id.* || Skt.
puttala- — §65, 121 (5) **Bl.**

putt *m.* 'son' || WP. putta || M.
pūt || Skt. putrá-

— 7, 15, 19 49, 137, 162, 170

(IV) **Bl.**

pūtthā *adj. m.* 'turned upside
down' || Skt. prasthā- — §97, 98

rāī *f.* 'mustard' || M. *id.* || Skt.
rājikā — §138 **Bl.**

rāih^{at} *m.* = halhṭ *q. v.* — §187

rāj *m.* 'kingdom' || Skt. rājya-
— §161

1. rāmmh^{anā} *v. t.* 'to begin' ||
Skt. rabhate — §155

2. rāmmh^{anā} *v. i.* 'lowing of
cows' Skt. rambhate — §155

rām = arām *q. v.*

rāṇḍī *f.* 'widow' || M. rāṇḍ || Skt.
raṇḍā — §155 **Bl.**

raṅg *m.* 'colour' || M. raṅg ||
Skt. raṅga- — §155 **Bl.**

rānī *f.* 'queen' || M. bānī || Skt.
rājñī — §154 (2) **Bl.**

rann *f.* 'wife' || raṇḍī 'widow'
Skt. raṇḍā- — §143, 155

rāssī *f.* 'rope' || M. *id.* || Skt.
raśmī- — §143, 167 **Bl.**

rāt *f.* 'night' || M. *id.* Skt. rātri-
— §143 **Bl.**

ratt *m.* 'blood' || M. rātā 'red'
Skt. rakta- — §153 **Bl.**

rattī *m.* 'short form of personal
name Ratan' || Skt. rātna-,
raktikā — §154 (3)

rauh *m.* 'juice' || also raih, ras
Skt. rāsa- — §72, 74

raulā *m.* 'noise' || Mul. rōlā || Skt.
rāva+la- — §105

ricch *m.* 'bear' || M. rīs || Skt.
rkṣa- — §99, 167 **Bl.**

rījjh^{anā} *v. i.* 'to be boiled' ||
Skt. ṛdhyate- — §99, 161 (2)

rīn *f.* 'grains of sugar, sand, etc.'
rān recorded by Maya Singh
Skt. rēṇu- — §39

rīṇḍī *f.* 'castor' || Skt. ēraṇḍa-
— §26, 155

rīnnh^{anā} *v. t.* 'to boil, cook' ||
Skt. *rīṇḍhati- — §155

rīṭṭhā *m.* 'Soap-nut' || WP.
harīṭṭhā || M. rīṭhā || Skt.
ariṣṭa- — §25, 51, 132, 166 **Bl.**

rōk *adj.* 'cash' || Skt. raukma-
— §154 (1)

rōnā *v. i.* 'to weep' || Skt. rōdati
— §103, 170 (i)

rū *m.* 'soft hair on the body' ||
Skt. rōman- — §103, 119

ruāh *m.* 'large beans' || Skt.
rājamaṣa- — §138

rūcnā *v. i.* 'to be pleasing' || Skt.
rūcyatī — §161

rūī *f.* 'cotton' || Skt. rōman-

— §140

rukkhā *adj. m.* 'dry, without grease' || M. rukhā || Skt. rūkṣā-

— §24 Bl.

rannh^{nā} *v. t.* 'to engage' || Skt.

*rundhati — §155

rūppā *m.* 'silver' || M. rupē ||

Skt. rūpya. — §161 Bl.

russ^{nā} *v. i.* 'to be angry' || M.

rusñē || Skt. ruṣyate

— §15, 143, 161 (8) Bl.

sabāt *f.* 'courtyard' || Ar. sābāt-

— §57

sabēr *m. f.* 'morning' || Skt.

*savāla- — 143(V)

sacc *m.* 'truth' || Amb. sanc || H.

sāc || M. sacc, samecā || Skt. satyā-

— §113, 161 (2) Bl.

sād *f.* 'welfare' used in the

phrase sukkh sād || Skt. śānti-

— §155

sāddā *m.* 'invitation' || M. sād

Skt. śabda- — §19, 153 Bl.

sāddhē *adj.* 'increased by half'

|| M. sādhe || Skt. sārddha-

— §144 Bl.

sādhūr *m.* 'red vermillion' || M.

seṃdūr || Skt. sindūra-

— §126 Bl.

sāg *f.* 'point' || M. sākú || Skt.

śaṅkú- — §25 Bl.

sāh *m.* 'breath' || Skt. śvāsa-

— §145, 165

sāhā *m.* 'hare' | also saihā, sehā

M. sasā || Skt. śasā- — §75 Bl.

sāhlāg *m.* 'fook' || *cf.* M. sālī

Skt. śalyaka- — 128, 187 Bl.

sāī = asāī *q. v.*

sāī *m.* 'master, saint' || Skt.

svāmin- — §140

sāihnā *v. i.* 'to bear, suffer' || M.

sabñē || Skt. sāhate — §147 Bl.

sain *f.* 'hint' || M. sājē || Skt.

samjñā- — §154 (2) Bl.

sāintī *adj.* 'thirty-seven' || Skt.

saptatrimśat- — §30

sājh *m.* 'share' || *§.* sājhu || Skt.

sāmsa- — §160

sājjā *adj. m.* 'right, not left'

Skt. sajja- — §152

sāknā *v. i.* 'to be able' || M.

sakñē || Skt. śaknōte, śakyate-

— §154 (1), 161 Bl.

śakārnā *v. t.* 'to honour a huṇḍī'

|| M. sakār 'honour' || Skt.

satkārayati — Bl.

sakk *m.* 'bark' || WP. srakk- ||

Skt. śālka-: *sarka- — §164

sākkar *f.* 'sugar, not refined' ||

M. sāk(h)ar || Skt. śarkarā

— §163 Bl.

Sālā *m.* 'wife's brother' || M. *id.*

Skt. syālā- — §161 (8) Bl.

Salhābbī *f.* 'dampness' || Pers.

sailābī — 128

sall *m.* 'dart' || M. sal || Skt. śalya-

— §129 Bl.

salūnā *adj.* *m.* 'salted' || Skt.
 sālavāṇa- — § 142
 samhālnā *vt.* 'to protect' || Skt.
 sambhālayati — § 196
 sāmjhānā *v.t.* 'to understand' *M.*
 samajne || Skt. sambudhyate
 — § 187 **Bl.**
 samm *f.* 'ferrule' || Skt. sámba-
 — § 155
 sanēluā *m.* 'message' || Skt.
 sandēṣa- — § 144, 155
 saṅg *f.* 'modesty' || Skt. śāṅkā
 — § 144, 155
 sāṅgal=sūṅgal *q.v.*
 saṅgh *m.* 'throat' || Skt. śaṅkhā-
 — § 155
 saṅgūcānā *v.t.* 'to shrink' || Skt.
 saṅkucya-
 saṅjh *f.* 'evening' || *M.* sājh
 Skt. sandhyā-
 — § 87, 155, 16, (2) **Bl.**
 sāṅjhī *m.* 'share-holder' || Skt.
 sāṃśa- — § 160
 santālī *adj.* 'forty-seven' || Skt.
 saptaśatvāriṃśat- — § 30
 sapp *m.* 'serpent' || *Amb.* samp||
M. sāp || Skt. sarpā-
 — § 15, 10 **Bl.**
 sarāp sarauhnā=srāp, srauhnā
q.v.
 sarlāh *m.* 'headache' ||
 Panj. sir + ? || Skt. vyādhi-
 — § 161 (7)
 sārli *f.* 'scarf' || *M.* sāḍi || Skt.
 śāṭi- — 126 **Bl.**

sarhō *f.* 'rape seed' || Skt. sar-
 śapa- — § 163, 174
 sarikkhā *adj.* 'similar' || also
 s rkhā || *M.* sārkhā || *Pkt.* *
 sarikha- — § 189 **Bl.**
 sārkhā=sarikkhā *q.v.* — § 187
 sass(ū)=*f.* 'wife's or husband's
 mother' || *M.* sāsū || *Skt.* śva-
 śrū- — § 49, 162, 165 **Bl.**
 sat *m.* 'essence, power' || *M.* *id.*
 Skt. sattvá- — § 165 **Bl.**
 sāth *m.* 'company' || *M.* *id.* || *Skt.*
 sārtha- — § 170 iii **Bl.**
 satt *adj.* 'seven' || *M.* sāt || Skt.
 saptán-
 — § 19, 49, 144, 153 **Bl.**
 satth *adj.* 'sixty' || *M.* sāth || Skt.
 ṣaṣṭi- — § 144 **Bl.**
 sātthal *m.* 'thigh' || Skt. sákthin-
 — § 64, 153
 sātthī *m.* 'companion' || Skt.
 sārthika- — § 170 iii
 sattū *m.* 'meal of parched grain'
 || *M.* sātū || Skt. sāktu-
 — § 103, 153 **Bl.**
 sau *adj.* 'hundred' || Skt. śatá-
 — § 138, 144
 saūh *f.* 'oath' || Skt. śapatha-
 — § 116, 138, 144
 sauhrā *m.* 'father-in-law' || *M.*
 sāsra || Skt. śváśura-
 — § 143, 145, 165 **Bl.**

sāulā *adj. m.* 'black' || M. sāvlā.
Skt. śyāvā-? śyāmala-

— § 101, 161 Bl.

saun *m.* 'N. of a mouth' || Skt.
śrāvāṇa — § 101, 142, 162

sāundā *prep. past.* 'sleeping'
Skt. svapatt- — § 117

saut (H). *f.* 'co wife' || M. savat
Skt. sapātnī

— § 154 (3), 187 Bl.

sāvā *adj.* '(one) and a quarter' ||
M. *id.* || Skt. sapāda-

— § 138 Bl.

seāl *m.* 'winter' || Skt. śitakāla-
— § 60, 101, 103, 133, 143, 186

sēḍh *m.* 'personal name' || also
sēḍdhū *cf.* sēṭh || Skt. śrēṣṭha-

— § 126

sēhā=sāhā *q.v.* — § 145

sēhrā *m.* 'chaplet' || M. serā
Skt. śekhara- — § 138 Bl.

sēj=chāj *q.v.*

sēlkhari *f.* 'soap stone' || Skt.
śaila+? — § 128.

sēllā *m.* 'spear' || Skt. śalya (?)
— § 29

sēm *f.* 'flat bean' || Skt. śimbā:
śaimbya, also śimbā — § 34, 155

1. sēṭh *m.* 'banker' || *cf.* sēḍh, ||
M. sēṭ || Skt. śrēṣṭhin-

— § 166 Bl.

2. sēṭh *m.* 'expressed sugar-
cane' || M. sēṭ || Skt. śiṣṭa-

— § 34 Bl.

1. sī *past tense* 'was, were' ||
Lah. hā etc. || Skt. āsīt ?-

— § 145

2. sī *f.* 'furrow, ploughing' ||
Skt. śītā- — § 103

sī *f.* 'boundary' || Skt. śīmān-
— 103, 119

siddhā *adj. m.* 'straight, honest'
Skt. siddha- — § 152

sīdhrā *adj. m.* 'simple' used in
phrase sīdhrā pudhrā || Skt.
sīdhrā- — § 162

sījhanā *v. t.* 'to have a settle-
ment' || M. sijne || Skt. sīdhyati
— § 161 (2) Bl.

sikkh *f.* 'advice' || Skt. śikṣā
— § 15, 167

sīb *adj.* 'cool' in sīl subhau || M.
śilā 'cold' || Skt. śītala- — § 103

also sīllha 'damp' — § 128 Bl.
sing *m.* 'horn' || M. *id.* sing || Skt.

śṛṅga- — § 97, 155 Bl.
singh *m.* 'used in personal

names' || Skt. śiṃhā-ts- — § 175
sīnjanā *v. t.* 'to water' || M.

siṃcāṇē || Skt. siṃcāti
— § 19, 155 Bl.

sīrhī (H) *f.* 'ladder' || Skt.
śrēḍhi- — § 78

sīṭṭanā *v. t.* 'to throw' || WP.
saṭṭ-, suṭṭ- || M. sīṭ || Skt. || sīṣṭa-
or śiṣṭa- — § 97, 136

siūnā *m.* 'gold' || also seōna ||
M. sonē || Skt. suvārṇa-, svarṇa-

*sivarṇa- — § 37, 163 Bl.

sōhnā adj. m. 'beautiful' || Skt.
śobhana- — § 138
sōlā adj. 'sixteen' || M. sōḷa || Skt.
śōḍaśan- — § 144 Bl.
srāuhnā v.t. 'to praise' || Skt.
ślāghatē- § 138, 172
srakk (WP.) m. 'bark'=EP. sakk
q.v.
srāp m. 'curse' || Skt. śīpa-ts.
— 176
sūbār m. 'monday' || Skt.
sōmvāra- — § 103
subb m. 'swab to clear utensils'
M. sumb || Skt. śulba-
— § 164 Bl.
sūh f. 'news' || Skt. śodhi-cf.*
bōdhi- — § 78.
sūhā adj. m. 'red' || Skt. śōbha-
— § 78
suhāg m. 'union with a husband'
Skt. saubhāgya- — § 161
suhāppan (WP.) m. 'beauty'
Skt. subhatvana (?) — § 165*
suhāunā v.t. 'to be pleasant' || Skt.
**sukhāpayati — § 138*
sūhnī f. 'broom' || Skt. śōdhanī-
— § 88
sūi f. 'needle' || M. sui || Skt. sūci
— § 15, 133 Bl.
sūjjhanā v.t. 'to occur to mind'
Skt. sūdhyaṭē — § 161 (2)
sūkkā adj. m. 'dry' sūkkhā m.
'a particular plant' || M.
suk(h)ā || Skt. śūska-
— § 166 Bl.
sūlagnā v.t. 'to be kindled' || G.

saḷanvū || Skt. sulagna- — § 187
sūnanā v.t. 'to hear' || Skt.
śṛṇōti — § 98, 140
sunḍh f. 'dry ginger' || M. sūṭh
Skt. sunṭhi- — 155 Bl.
suneār m. 'goldsmith' || Skt.
suvarṇakāra- — § 101
sūngal m. 'chain' || M. sākaḷ
Skt. śṛṅghalā-
— § 96, 98, 136 Bl.
suṅgaṇnā v.t. 'to contract' || Skt.
**saṃkuṭati- — § 109*
sūngḷ^anā v.t. 'to smell' || M.
sumṅḷē || Skt. śṛṅghati-*
— § 33, 98, 115 Bl.
sūnhāpp (WP.)=suhāppan q.v.
— § 165
sūnnā adj. m. 'empty' || WP.
sunjā || M. sunā || Skt. śunya-
— § 24, 161 (4) Bl.
sūr m. 'hog' || Skt. sūkarā-
— § 103, 138
sūrāg f. 'underground passage'
|| M. suraṃg || Skt. suruṅgā
— § 64, 112, 187 Bl.
sūtnā v.t. 'to draw as wire' ||
Skt. sūtrayati- — § 110
sūt m. 'thread' || M. id. || Skt.
sūtra- — § 7, 19, 162 Bl.
suttā past part. 'slept, asleep' ||
Skt. sūptā-
— § 19, 97, 144, 153
tācch^anā v.t. 'to hew' || M.
tāśhē || Skt. tākṣati — 167 Bl.

ṭaddānā *v.t.* 'to open wide' || Skt.
atrdati — § 171

ṭāhnā *v.t.* 'to drive away' || WP
trāhṇā || M. tarās || Skt.
trāsayati — § 162 Bl.

ṭākā *m.* 'copper coin' || Skt. taṅka-
— § 137

takhān *m.* 'carpenter' || Skt.
tākṣan- — § 57, 167

tūkkānā *v.t.* 'to estimate' || Skt.
tarkayati- — § 137, 163

tákkalā *m.* 'spindle' || WP.
trakka^ulā || Skt. tarku-
— § 64, 163

tákkaṛī *f.* 'balance' || WP.
trakka^rī || Skt. tarka-(?)
— § 163

ṭalnā *v.i.* 'to go away' || M.
ṭalṇē || Skt. ṭvalati- — § 137 Bl.

tāmbā *m.* 'copper' || M. tābē ||
WP. trāmā || Skt. tāmrā-
— § 162, 175

tānānā *v.t.* 'to stretch' || M.
tāṇṇ || Skt. tānayati-
— § 140 Bl.

tand *m. f.* 'gur, thread' || M.
tāṃt || Skt. tāntu-
— § 137, 155 Bl.

ṭaṅg *f.* 'leg' || Skt. ṭaṅkā — § 137

tāpnā *v.i.* 'to be heated' || Skt.
tapyatē — § 107, 161

ṭappānā *v.i.* 'to jump' || Poth.
trappāṇā || Skt. *tarpati:
ṭppyati — § 163

táppar *m.* 'mat' || WP. trappar
Skt. tālpa-* tarpa-
— § 163, 164

tárnā *v.i.* 'to cross' || M. tarṇē
Skt. tarati- — § 108 Bl.

tárah (WP) *m.* 'hyena' || M.
taras || Skt. tarakṣa-
— § 187 Bl.

ṭaṭīhrā *m.* 'sandpiper' || Skt.
ṭiṭṭibha-? — § 137

táttā *adj.* *m.* 'hot' || Skt. tapṭá-
— § 137, 97, 153

táṭṭī *f.* 'screen' || WP. traṭṭī || M.
tāṭ, origin not known.
— § 171 Bl.

tt(an) *suff.* used in forming
abstract nouns = pp(an) *q.v.*
— § 165

tau *m.* 'heat' || WP. tā || Skt. tāpa-
— § 103, 137

ṭeḍḍhā *adj. m.* 'crooked, slanting'
WP. treḍḍhā, || H. ṭeṛhā, origin
not certain — § 171

teḥāēā *adj. m.* 'thirsty' || Skt.:
*ṭṛṣāyita- — § 60

təl *m.* 'oil' || Skt. tailā-* tāilya-
— § 129

thābbā *m.* 'bundle' || M. thavā
Skt. stabaka- — § 177 Bl.

thāh *m. f.* 'bottom, depth' || M.
thā || Skt. sthāgha-? — § 166 Bl.

thāli *f.* 'plate' || M. thāḷā || Skt.
sthāli- — § 166 Bl.

- thammh *m.* 'column' || Skt. stambha- — § 155, 166
 than *m.* 'teat, udder' || M. thanā Skt. stāna- — § 166 Bl.
 thānī *adv.* 'through' || Skt. sthāna- — § 166
 thāndhā *adj. m.* 'cold' || M. thamḍā || Skt. stabdha- — § 171 Bl.
 thaṭhērā *m.* 'brazier' || Skt. tvāṣṭr- — § 171
 thaū *f.* 'place, room' || WP. thā Skt. sthāman- — § 103, 112, 119, 140
 ṭhāukar *m.* 'lord' || H. ṭhākur Skt. ṭhakkura- — § 137
 thēli *f.* 'palm' || Skt. hastatala- — § 103
 thērā *m.* 'aged person' || M. thēr || Skt. sthāvira- — § 101 Bl.
 thōhlū *m.* 'fat man' || also ṭhūllā || Mul. ṭhōhl || M. thulī, ṭhulī, thōr || Skt. sthūlā, sthauilya- — § 38 Bl.
 thōrā *adj. m.* 'little' || M. thoḍā Skt. stokā- — § 166 Bl.
 tiā *adj. m.* 'third' || also tijjā Skt. trītiya- — § 97, 142, 170 ii
 1. tih *f.* 'thirst' || cf. M. tahān, tānh (trṣṇā) || Skt. trṣā- — 77, 97, 145 Bl.
 2. tih *adj.* 'thirty' || M. tis || Skt. trimsāt- — § 135, 160 Bl.
 -tijjā=tiā *q. v.*
 tikkhā *adj. m.* 'sharp' || WP. L. trikkhā || M. tikha || Skt. tikṣṇā- — § 23, 167 Bl.
 til *m.* 'sesame seed' || Skt. tīla- — § 137
 tin *m.* 'blade of grass' || M. taṇ Skt. trṇa- — § 137 Bl.
 tinn *adj.* 'three' || M. tīn || Skt. trīṇi- — § 7, 162 Bl.
 tinnh^anā *v.t.* 'to prick' || Skt. *trṇdhati cf. √trṇ, trṇēdhu- — § 167
 tīrchā *adj. m.* 'slanting' || M. tirkā || Skt. tiraścā- — 65, 166, 181, 187 Bl.
 tittar *m.* 'partridge' || M. titar Skt. tittirā- — § 64, 152 Bl.
 tōh *m.* 'husk' || Skt. tūṣa- — § 76, 145
 tōlnā *v.t.* 'to weigh' || Skt. tolayati — § 108
 tōrṇā *v.t.* 'to break' || Skt. trōṭayati — § 108, 162, 171
 trai (WP). *adj.* 'three' || Skt. trāyaḥ — § 105
 trēl (WP). *f.* 'dew' || EP. tel origin not known. — § 176
 túhlā *m.* 'buoy with lamps' || Skt. tulā- (?) — 128
 tulāī *f.* 'quilt' || Skt. tūla — § 59
 tūmmanā *v.t.* 'to clean cotton, wool' || Skt. trumpati — § 155, 156

tūnnā *v.t.* 'to stow' || Skt. **tūrṇa-** — § 24
 tūrnā *v.i.* 'to walk' || Skt. **turati** — § 137
 tūsī *pron.* 'you' || also **tūsā** Skt.* **tuṣmē** cf. **asmē** — § 50, 167
 tūssā *v.i.* 'to appear' (of small-pox) || Skt. **tuṣyati** — § 161 (8)
 tūṭṭā *v.i.* 'to break' || M. **tutṭhē** || Skt. **truṭyati** — § 108, 161, 171 Bl.
 tūṭṭhanā *v.i.* 'to be kind' || Skt. **tuṣṭa-** — § 171
 ūbbhā (WP.) *adj.* 'erect, upward' || M. **ubhā**, **udhav** || Skt. **ūrdhvā-** — § 24, 165 Bl.
 ūbbharṇā *v.i.* 'to project, swell' Skt. **udbharati** — § 109, 153
 ūccarnā *v.t.* 'to speak' || Skt. **uccarati** — § 152
 ūccaṇa *v.i.* 'to be separated as skin from flesh' || M. **ucaṭṭhē** Skt. **uccaṭati** — § 152 Bl.
 ūcēṇā *trans.* 'points to' **√uceṣṭ-**
 ūḍnā *v.i.* to fly=ūṇā *q.v.*
 ūddhaṇā *v.i.* 'to be unstitched' Skt. ? — § 109
 ugāh *m.* 'witness' || Pers. **gawāh-** — § 135
 ūgganā *v.i.* 'to grow' || also **ūg(g)amnā** || Skt. **udgata-**, **udgamyate** — § 153, 161 (5)

ūggarnā *v.t.* 'to wield' || Skt. **udgurati** — § 64
 ūgghā *adj. m.* 'famous' || Skt. **udgha-** ? — § 153
 ūgghaṇā *v.i.* 'to become clear' Skt. **udghaṭate** — § 153
 ūkkarnā *v.t.* 'to engrave' || Skt. **utkirati** — § 64, 109, 153
 ūkkhal *m.* 'mortar' || M. **ukha** || Skt. **ulūkhala-**, ***utkhala-** — § 153 Bl.
 ūkkhaṇā *v.i.* 'to come off' || Skt. ***utkhaṭati**, ***utkhiṭati** — § 109, 153
 ulāmbhā *m.* 'complaint' || **ulāmmhā** || Skt. **upālambha-** ? — § 155
 ūllarna *v.i.* 'to lean out', origin not known. — § 109
 ūnā *adj. m.* 'deficient' || M. **ūṇā** || Skt. **ūnā-** — § 15, 140 Bl
 ūncā *adj. m.* 'high' || WP. **uccā** || M. **uṇcā** || Skt. **ucca-** — § 25, 113, 152 Bl.
 ūṅgal *f.* 'finger' || Skt. **aṅgālī-** — § 28, 64, 155
 ūṅgarnā *v.i.* 'to sprout' || Skt. **aṅkura-** — § 28
 ūṅghā *v.i.* 'to nod' || Skt. **uṅkhati** — § 155
 unhālā (WP.)=hunālā *q.v.*
 ūṅjal *m.* 'double handful' || M. **oṃjal** || Skt. **aṅjalī-**, **udaṅjalī-** — § 28 Bl.

unn <i>f.</i> 'wool' Skt. <i>úrṇā</i>	ūṭh <i>m.</i> 'camel' WP. <i>ūtṭh</i> Skt.
— § 24, 163	ūṣṭra- — § 25, 166
úpajñā <i>v.i.</i> 'to grow' M.	ūtarna <i>v.i.</i> 'to come down' M.
upajñē Skt. <i>utpadyati</i>	uttarṇe Skt. <i>uttarati</i>
— § 153, 161 (2) Bl.	— § 109, 152 Bl.
úppar <i>prep. adv.</i> 'upon' M.	váss ^a ñā (WP.) <i>v.i.</i> 'to rain' Skt.
var Skt. <i>upári</i> — § 49, 177 Bl.	varṣati — § 163
úpparñā (WP.) <i>appaṇā q. v.</i>	vīlamñā (WP.) 'to stop' Skt.
— § 36, 153	vīlambate — § 187
úpphan ^a ñā <i>v.i.</i> 'to swell' M.	vīrto (S.) 'tired' Skt. <i>virikta-</i>
uphanñē Skt.* <i>utphaṇati</i>	— § 187
— § 153 Bl.	vireaṇu (S) <i>v.i.</i> 'to be tired'
úrṇā <i>v.i.</i> 'to fly' M. <i>uḍṇē</i> Skt.	Skt. <i>viricyate</i> — § 187
uḍḍayate — § 152 Bl.	yā <i>conj.</i> 'or' also <i>jā q. v.</i>
ússarñā <i>v.i.</i> 'to be built' Skt.	Pers. <i>yā</i> — § 141
utsarati — § 109, 167	yār <i>m. f.</i> 'friend' also <i>jār q. v.</i>
utáhā <i>adv.</i> 'upwards' M. <i>ūt</i>	Pers. <i>yār-</i> — § 141
Skt. <i>ud+?</i> — § 54 Bl.	

INDEX OF SANSKRIT WORDS.

ámśa-	hass, hassī, hāśli.	apūpá-	pūrā (?)
ákṣa+pāṭa	(a)kbārā.	apsarás-, apsarā	acch ^{ra} ā.
akṣāra-	akkhar.	amāvāsyā-	maus.
ákṣi-	akkb.	amṛta-	amī.
ágni-	agg.	ám̐ba-, ambā	ammā.
agniṣṭhá-	gīṭṭhī.	ambara-	amar, ambar.
ágra-	aggā.	amra=āmra-	amb.
*agrakē	aggē.	amlīkā	imlī, imblī.
aṅká-	aṅg.	áranya-	arnā.
aṅkūra-	āgūr.	árista- (unhurt)	rīṭṭhā.
aṅkuśá-	aṅgas ts.	arká- (sun)	akk.
aṅgāra-	āgeār.	argha-	Mul. aggh.
aṅgúli-	uṅgal, uṅg ^{li} .	ardhá-	addh[ā].
aṅgúṣṭha-	gūṭṭhā.	-tṛtīya-	ḍhāī.
āja+pālin-	WP. ayāli.	-pañcama-	dhauncā (loan from H.)
ajānat-	WP. ayāpā.	-pūra-	adhūrā.
añjana-	anjan.	-māna-	dhaun.
añjalī-	unjal.	arma- (śuśratra-)	amb ^{na} .
aṭṭa-	aṭṭārī, aṭṭāli.	alakta-	altā.
adyá-	ajj.	alagna-	alagg.
adhunā-	hun.	avaśyā-	ōs.
ántara-	andar(Persian?)	avēlā-	abār.
andhá-	annhā.	aśītī-	assī.
*andhakara-	nhēr[ā]	ásru-	injh(ū).
ánna-	ann.	aśvīna-	assū.
annādyā-	anāj.	aṣṭáu-	aṭṭh.
anyākāra-	neārā.	ásta-	āthnā, ātthamnā.
ápatya-	bacc.	-m ayana-	atthan.
ápara-	hōr.	ásthi-	haḍḍ (?)
apútra-	aut.	asmé-	asī, asā.

ākhyātī	ākhnā, ākhh ^a nā.	udgamyate	uggamnā.
ākhyāna-	WP. akhā[u]n.	udgha-	ugghā 'famous'.
ājñā	ān.	udghatātē	uggharñā.
āṇḍā-	āṇḍā.	udgurati	uggarnā.
ātmān-	āp, āpnā.	udbharati	ubbharnā.
ānayati	WP. ān ^a nā.	udvartana-	baṭṭnā, H. ūbṭaṇ.
āntrā-	ād.	upāri-	uppar.
āman-	āu, WP. ā.	upaskara-	baḥkhar.
āmalaka-	aulā.	upālambha-?	ulāmbhā.
āmra- (=amra-) amb.		ulūka-	ullū.
ārdrā-	āddā.	ulūkhala-	ukkhāl.
*ārdla-	allā.	uśtra-	ūṭh, uṭṭh.
ārdhika-	āḍḍhi.	uśṇakāla-	hunālā.
ālasya-	ālas.	uśma-	hussar, huṭṭ, hummā.
āsā-	ās (loan from H.)	uḥya-	(Pkt. vojja-) vujja-bōjh.
āśvinā-	assū (?) H. āsauj.	ūnā-	ūnā.
āśāḍha-	hārḥ.	ūrdhvā-	ubbhā.
āha-	*√āh WP. āhṇā.	ṛkṣa-	ricch.
ikṣū-	ikkb.	ṛdhyati	rījhanā.
indhana-	innhan.	ēka-	ikk.
*iṣṭā. iṣṭakā	itt.	ēkasthā-	kaṭṭhā.
īsvarā-	issar.	ēkākin-	kallā.
iṣā-	WP. hīh.	ēkādaśa-	gyārā, gēārā.
uñkhati	uñgh ^a nā.	aikya-	ēkkā.
ucca-	ūncā, uccā.	ōḍra-	ōḍ.
uñchati	hūjhnā.	ōṣṭha-	H. hōṭ.
uḍḍayatē	uḍnā, urnā.	auśtra-	WP. ōṭṭhā.
utkirati	ukkarnā.	kāpsā-	WP. kālīhā
uttarati	uttarnā.	kākṣa-	kakkh.
*utthāti	(Pkt. uṭṭhāi) uṭṭh ^a nā.	kākṣā-	kacch.
utpadyatē	upajvā.	kañkana-	kaṅgan.
utphaṇati	upphan ^a na.	kañkata-	kaṅghā.
utsarati	ussarnā.	kacchapa-	kacchū.
udgata-	ugganā.	kajjala-	kajjal.

kañcu-	kanj, kunj. 'slough.'	kalā-	kal.
kaṭaka-	kaṭā.	kalāpa-	kalāvā.
kaṭaha-	kaṭāh [ā].	kalpayati	WP. kapp ^a ṇā.
kāṭuka-	kaurā.	kalya-	kallh.
kāṇṭaka-	kandā.	kāṃsya-	kāssi.
kaṇṭhā-	kandhā.	kāka-	kāu.
kāti-	kai.	kācā-	[*kacca-] kanc
kathayati	kaihnā.		WP. kacc.
kanthā	kandh.	kāṇā-	kānā.
kadalī	kellā.	kāṇḍa-	kānnā.
kanduka-	khuddō.	katara-	kair.
kannyā	EP. kanneā, WP.	-kāra-	suff.—ār.
	kanj.	kārttika-	kattā, -ō kattak.
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kaphala-	kāhlā.	kāryā-	kāj.
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kāmala-	kaul.	kāla-	kālā.
kampatṛ	kamm ^a nā.	kāśa-	kāhī.
-kara-	suff.—ār[ā].	kāṣṭha-	kāṭh.
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karabha-	WP. karhā.	kāhala-	khaṇḡh.
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kārkaṭikā-	kakkaṭī.	kīṭa-	kiran.
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kārṇa-	kann.	kukkuṭā-	kīllā.
kārtati	katt ^a nā.	kukṣi-	kukkaṛ.
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karpara-	khappar.	kuṭumba-	kunjī.
karpāsa-	kapāh.	kuṭṭaya-	kuṛam.
karbara-	kabrā.	kuṇṭha-	kuṭṭ ^a nā.
kārma-	kamm.	kuṇḍa-	khunḍhā.
karṣati	kasnā.	kuddāla-	kūṇḍā, kūṇālī.
	khass ^a nā.	kuputra-	kudāl.
			kaputta.

kustri-	khutthi.	krōḍā	kōl.
*kubra-	kubbā.	kvathate	kaṛhnā.
cf. kubhrā.		kvātha-	kāṛhā.
kumārā-	kaur, kamārā.	kṣāra-	khār, chār.
kumbhakāra-	kamheār.	kṣīrā-	khīr.
kūla-	kul.	kṣudra-	(*ksudla)
kulattha-	kulthi.		khullā.
kulyā-	kūhl.	kṣudhā	khōh.
kūṣṭha-	kuṭṭh (plant).	kṣurā-	churā.
kuṣṭha-	kōṛh.	kṣurapra-	khurpā.
kuṣṇāti	khuss ^a nā.	ksētra-	khēt.
kūṭā-	WP. kūṛ.	khaṭvā	khaṭṭ.
kūpa-	khūh, kūā.	khaḍga-	khaggā.
kūrcā-	kucc.	khaṇḍa-	khannā.
kūrdati	kūdd ^a nā.		khaṇḍ.
kūrmā-	WP. kummā.	khadirā-	khair.
kṛtā-	kittā.	kharijū	khāj.
kṛttikā-	khitti.		khujli.
kēkara-	kairā.	kharijūra-	khajūr.
kētaka-	keṭṛā.	kharva-	khabbā.
kēdāra-	keārā.	khalla-	khall.
kēśarin-	kēher	khātā-	khāi.
	kēhri	khāḍati	khānā.
	kēhrā.	khādya-	khajjā.
kaiṃśuka-	kēssū.	khārī-	khārī-
kōṭi-	kōṛi, krōṛ.	khiṅga-(Hemacandra).	
kōmala-	kūlā.		khiṅga.
kōra-	kōr.	khiccā	khicēi.
kōṣṭha-	koṭṭhā.	gaṇḍa-	gaṇḍā.
*kōṣma-	kōssā.		gannī.
kaukṣa-	kōkh (W P.)	gaṇḍaka-	gaṇḍā.
kaṇṭumba-	kōṛmā.		gannā, gāḍeri.
krīḍati	khēhnā.	gaṇḍūpadī-	gāḍōā.
krūñcā-	kunj.	*gandhilla-	gāḍhlā.
krōṣa-	kōh.	gamayati	gamaunā.

gārgara- gargarī]	gāggar.	grāha- grāhaṇa- grāma- grāsa- ghaṭa- +manca- ghaṭayati ghaṭi- ghaṭṭayati ghaṇṭa- *ghara- gharṇa- ghāṭa- *ghātilla- ghāsā- ghuṇa- ghṛṇā glṛtā- +pūra- ghōṭaka- cakrā- cakravāka- caṅga- cāṇcu- cāṭaka- caṭati catur- caturthā- caturthī- cāturdaśa- cāturviṃśati- cātuṣka- cātuṣpañcāsat- cātuṣpāda- cāstūtrimṣat-	gabā, gehā. graihn ts. grāu, grā. grāh, gās. gharā gharaunjā. gharṇa. gharī. ghaṭṭ ^a nā. ghaṇḍ [i]. ghar. ghassā. ghau. ghail. ghau, ghā [h]. ghun. ghir. gheō. gheōr. ghōrā. cakk [i]. cakvā. caṅgā. cunj. cīrā. caṛhnā. cau-, cu-, ca- cautthā. cauth. caudā. caubi. cāuk. curanjā. cupāeā. caunti.
garjati garjara- gardabhā- gārbha- gala- gāḍha- gāyati gāli- gūggulu- guccha- gudā+randhra- gumpha- gurjarā- gūlgulu- gūlma- guhya- gūḍhā- gūrda- grṇāti grdhryati grdhra- *grṣma- grhā- gō- gōtrā- gōḍlā- gopālā- gōpura- gaurā- grathnāti granthati granthī- granthila-	gājgar. gajj ^a nā. gājjar. gaḍhā. gabbhā. gal, galī. gārḥā. gaunā. gāl. guggal. gucchā. gōhran. gummhā. gujj ^a r. guggal. gummā. gujjhā. gūrhā. guddā. gin ^a nā. gijjh ^a nā. giddh. gūmmh. see*ghara- gā. gōt. gōh. guāllā. gōerā. gōrā. gatth ^a nā. gaṇḍh ^a nā. gaṭṭh, gaṇḍh. gāḍhlā.		

catvārah-	cār.	chānda-	chaun.
catvārimśat	cālt.	chala-	chal, chalnā.
candana-	cannan.	chavi-	chail.
candrá-	cand, can.	chādana-	chaunī, chaunā.
camatkāra-	camkār.	chāya-	chāu.
camara-	caur[i].	chikkā	chikk.
campaka-	cambā+kalikā-	chidyatē	chijj ^a nā.
	cameli.	chidrá-	chiddā.
		chuttyate	chutt ^a nā.
cārman-	camm.	chēdana-	chainī.
+kāra-	cameār.	chōṭayati	H. WP.
carvayati	cabb ^a nā.		chōṛnā.
*calyati	call ^a nā.	jānghā	jaugh.
cālani	chālñi.	jāna-	janā.
cittā-	citt.	jānayati	jan ^a nā.
citrā-	cittā, ciṭṭā.	janma-	jamm.
citravayati	citt ^a nā.	jānya-	jann.
cirā-	cir.	jambu-	jammū.
cirbhata-	cibbhar		jāmmān.
cīra-	cīrā.	jālā-	jal 'water'.
cukra-	cukkā.	jāgrat-	jāgnā.
cunṭati	cunḍanā.	jāḍya-	jāḍḍā.
culla-	cullhā.	jātā-	jācā.
cūṣati	cūsñā. ? cuṅgh ^a nā.	jānāti	jān ^a nā.
cūṇa-	cūnnā.	jāmāṭ-	jamāi.
cūḍa-	cūrā.	jāra-	jār.
caitra-	cēt.	jihvā	jibh.
cōkṣa-	cokkhā.	jivā-	jī.
cōrā-	cōr.	jivana-	jīun.
cyutā-	cūnā.	jūṣṭa-	jutṭhā.
chagalā	chellā.		jhūṭh.
*chaṭati	charñā.	jyēṣṭha-	jetṭhā.
*chaṭṭati	chaṭṭ ^a nā.	jyaīṣṭha-	jēth.
*chanṭati	chandana. cf. H.G.	jvālati	jalmā.
	cl. āṭ	ṭaṅka-	ṭakā.
*chatti-	chatt.		

ṭaṅkā	ṭaṅg.	triṃśat-	ṭiḥ.
ṭiṭṭibha-	ṭaṭṭīhrā.	trīṇi-	tinn.
ṭvalate	ṭalnā.	truṭyati	ṭuṭṭ ^a nā.
ḍamarū	ḍaurū.	trumpati	tummanā.
ḍaknī	ḍain.	trōṭayati	torṇā.
ḍhaukatē	ḍhōnā.	tvāṣṭṛ-	ṭhaṭṭhārā.
tákṣati	tacch ^a nā.	dāṃṣṭrā	dāṭhā <i>q.v.</i>
tákṣan-	takhān.	dāksīṇa-	dakkhan.
tāntu-	tand.	dagdhā-	daddh ^a nā.
taptā-	tattā.	daṇḍā-	ḍaṇḍā.
tarakṣa-	tarakh.	dadru-	dadd.
taratī	tarnā.	dādhi-	dahī.
tarkayati	takk ^a nā.	+bhāṇḍa-	ḍahīṇḍi.
tarku-	takk ^a lā.	dānta-	dand.
tardati	ṭaḍḍ ^a nā.	dardura-	ḍaḍḍū.
*tarpati	ṭappanā.	darbha-	ḍabbh.
tālpa-	tappaṛ.	darśayati	dass ^a nā
tānayati	tān ^a nā.	dāśa-	ten.
tāmrā-	tāmbā.	dāṭhā-	jāṛh, dāṛhi.
tittirā-	tittar.	dātra-	dāṭṭi.
tiraścā-	tirehā.	dāmanī-	daun.
tīla-	til.	dāya-	dāj.
tīkṣṇa-	tikkhā.	dārdhya-	ḍāḍḍhā.
turati	turnā.	divasa-	dehārā.
*tula (tulā)	tulhā.	dīpā-	dīvā.
túṣa-	toh.	ḍugdhā-	duddh.
tuṣṭa-	ṭuṭṭh ^a nā.	durlabha-	dūllā.
*tuṣmē	tusī.	dūrā-	dūr.
tuṣyati	tuss ^a nā.	dūrvā	dubb.
tūṇa-	tunn ^a nā.	dr̥syate	diss ^a nā.
tūla-	tulāi.	dr̥ṣṭa-	ḍiṭṭhā.
tr̥ṇa-	tin.	devara-	deōr.
tr̥ṭiya-	tijjā, tiā.	dauhitra-	dohtā.
tr̥ṣā	tēh, tih.	dyūtā-	jūā.
trāsayati	tāhnā.	dramma-	damm.

drākṣā	dākh.	nimantra-	neōdā.
drāghate	ḍāhnā.	nimnā+apa+	
dvātrimśat-	battī.	dhyāna?	nimmōjhāpā.
dvādaśa-	bārā.	nimba-	nimm.
dvāra-	bār.	nirikṣa-	nirakh.
dvitīya-	dūjjā.	nirbhāgya-	nabhāg.
dvāu-	dō.	nirmala-	nimmāl.
dhamāni-	dhaun.	nirvartatē	nibbaṇā.
dhāritrī	dhar ^{at} .	nirvāhati	nibhnā.
dhavala-	dhaulā.	niścala-	nielā.
dhānyā-	dhān.	niścōtati	nacōṛnā.
dhārā	dhār.	nissāṅka-	nasaṅg.
dhīvara-	jhīūr.	niṣkālyate	nikkalnā.
dhūmā	dhūā.	niṣputra-	naputtā.
dhūli-, *dhūḍi-	dhūr.	nistarati	nittarnā.
dhvajā	jhaṇḍā.	nissarati	nissarnā.
dhvanī-	jhankār.	nīroga-	narōā.
nakulā-	naul.	nīla-	lalārī.
nakhā-	naūh.	nṛtyati	nacc ^a nā.
nagnā-	naṅgā.	pakvā-	pakkā.
nādī	nāī.	pakṣā-	pakkh, phaṅgh.
nanandr-	nanād.	pakṣīn-	panchī.
nānāndr-	nanān.	pāksman-	phamman,
nayati	nēnā [k].		phambh.
nāva-	nāu, 9.	paṅgu-	pīglā.
nāśyati	nass ^a nā.	pācyate	pacnā.
naṣṭā-	natth ^a nā.	pāñcau-	panj.
nās+ka-	nakk.	pañcamā-	panjamā.
nasta-	natth.	pañcaviṃśati-	pacci.
nāḍi	nār.	pañcāśat	pājā.
nāpitā-	nāī.	pañjara-	pinj ^a rā.
nāma-	naū.	paṭṭa-	paṭṭī.
nikāṭa-	nērā.	paṭhati	paṭhnā.
nidrā-	nīd.	pātra-	pattā.
		patha-	pahā.
		pathin- (pānthan)	pandh.

*padīra-	pair.	pippala-	pippal.
padma-	pabb.	pippali-	piplāmūl.
padmini	pabban.	piṣṭa-	piṭṭhī, piṭṭ ^a nā.
paraśu-	pharhā.	piṭha-	piṛhā.
paraśvaḥ	parsō.	pīḍā	pīṛ.
parivēśayati	parōsnā.	pīṭala-	pīlā.
parīkṣā	parakh.	puecha-	pūch.
parṇā-	pannā.	puṭa-	puṛ.
pardati	padd ^a nā.	puṇya-	punn.
paryaya-?	pajj, pijj.	puttala-	putlā.
paryasta-	pal ^a ṭṇā.	putrā-	putt.
paryasti-	palthi.	purāṇā-	purānā.
pārsu-	passali.	puṣkara-	pōkkhar.
palāśā-	palāh.	pustaka-	pōṭṭhā.
par(l)yaṅka-	pahlāg.	pūrṇā-	punnā.
par(l)yāṇa-	palānā.	pūrṇimā	punneō.
pallava-	pallā.	pūryate	pujjanā.
paśca-	picchā.	pūrvārdhā-	puādh.
paścārdha-	pacādh.	pūlya-	pōl.
paścima-	pacchō.	prachāti	puech ^a nā.
pātayati	paunā.	prthula-	pohllō.
pāda-	pāmā.	prsthā-	piṭṭh, putṭhā.
pādānta-	pāid.	paundra-	pōnnā.
pādukā	paūā.	pautra-	pōttā.
pādona-	paun.	pausa-	pōh.
pānīya-	pānī.	paus̥kara-	see paṣkara.
pāmān-	paū.	paustaka-	see pustaka.
pārśvā-	pāssā.	prakhyānā-	pakhānā.
pāśa-	phāhā.	prathamā-	paihlā.
pīṃṣati	pīhnā.	prativāsin-	paraus(s)ī.
picchā	picch.	prapautra-	paṛōṭṭā.
pīñjayati	pinjanā.	prabhā-	paih, pauh.
pīṇḍa-	pinn, pīṇḍā.	pralambatē	palamnā.
pīṭr-	peō.	pravahana-	pōhan.
pitta-	pittā.	prastara-	patthar.

prasvidyate	pijjanā.	bhāratī	bharnā.
prasvāda-	parseṭh.	bhasman-	bhass.
prahara-	paihr.	bhāgā	bhau.
prāpayati	paunā.	bhāginēya-	bhān ^a jā.
priyakāra-	peārā.	bhāṇ ^a lāgāra-	bhāṇ ^a deār.
prēṅkhā	pīgh.	bhugna-	bhuggā.
proñchati	pūjhnā.	bhūmī	bhū.
phaṇā-	phan.	bhr̥jjāti	bhujj ^a nā.
phāla-	phal.	bhēḍra-	bhēḍ.
phālguna-	phaggan.	bhramati	bhaūnā.
phāla-	phālā.	bhramara-	bhaur.
phulla-	phull.	bhrāṣṭra	bhaṭṭh.
bandhati	bannhnā.	bhrāṣṭr-	bhāī.
barkara-	bakk ^a rā.	bhrū-	bhaū.
balivārda-	bahld.	mākṣā	macchar.
bahutva-	bauht.	mākṣikā	makkhi.
bāhū-	bāh.	majjā	mijjh.
bāhya-	bājh.	mañcaka-	manjā.
bindū-	bund.	mañjīṣṭhā	majjṭh.
	bind.	maṭha-	maṭhī.
bilvā-	bil.	maṇikāra-	maneār.
bīsa-	bhē(h).	mātsya-	macch.
bīja-	bī.	mathrā-	maṭhā.?
būdhya-	bujjh ^a nā,	manthāna-	madhānī.
bubbukṣā	bhukkh.	māntra-	mand.
busā-	bhōh.	manda-	man-
br̥dha-	budḍhā.	+akṣa-	mañākkhā.
brāhmaṇa-	bāhman.	+kāra-	māḍārī.
bhaktā-	bhattā.	+dhainava	manēhmā.
bhagini	bhain.	mandiman-	mannō.
bhagna-	bhagg ^a nā.	manuṣyā-	mups.
bhaṅgā	bhaṅg.	markāṭa-	makkar.
bhajyatē	bhajj ^a nā.	mallati	mall ^a nā.
bhaṭṭa-	bhaṭṭ.	mastaka	matthā.
bhadra-	*bhadla- bhalā.	mahārgha-	maihgā.

máhiṣī	māih.	mekhalā	miṭṭnā.
māṃsā-	mās.	mēgha-	hamēl.?
māghā-	māgh.	mēdas-	mīh.
māṇikya-	mānak.	mauktika-	majjā, q. v.
māṭṭ-	mā.	mrakṣaṇa-	mōtti.
mādhya-	mājh.	yajñōpavīta-	makkhan.
mārga	magg, magari.	yāti-	janeau.
mārgate	maṅgānā.	yadā-	jai.
mārgaśira-	magghar.	yādi-	jā.
mārttika-	maṭṭī.	yantrā	jē.
mālya-	māhl.	yābhati	jandā.
māśa-	māh.	yabdhā-	jaihuā.
māsānta	masād.	yāva-	jaddhā.
mitrā-	mitt.	*yavākarā-	jaū.
milati	milnā.	yaṣṭi-	juar.
miśrā-	missā.	yasya-	*laṭṭha, q. v.
miṣṭa-	miṭṭhā.	yāti	jih-
mukulayati	maulnā.	yugā+hlala-	jānā.
mukta-	mukkānā.	yugma-	jūlā.
*mukna }	mūh.	yūkā	jug.
mukha-	mōhri.	yōktra-	jū.
mukhara-	munj.	yōgya-	jōt.
muñjā	munnānā.	yōni-	jōggā.
muṇḍayati	mōklā.	rakta	jūn.
mutkala-	mūṅgī.	rakṣā	rattā.
mudgā-	muṭṭh.	raṅga-	rakkh.
muṣṭi-	mōhlā.	rājju	raṅg.
mūsala-	motthā, moth.	raṇḍā-	lajj.
mustā	mūt.	rātna-	raun, raṇḍi.
mūtra-	mudḍh.	rāsmī-	ratti?
mūrdhān-	mull.	rāsa-	rassī
mūlya-	mōeā.	rājan-	rauh.
mṛtā-	miṭṭī.	rāji-	rāi.
mṛttikā	maṭṭhā.	rājñī	rāi.
mṛṣṭa-			rānī.

rājyā-	rāj.	vakṣaskāra-	bakhārā.
rātri-	rāt.	vājra-	bajj.
*rindhati	rinnh ^a nā.	vañjja-	ban ^a j.
rukṣā-	rukkh, 'tree'.	vañtati	bañḍ ^a nā.
rucyate	rucnā.	vatsā-	bacchā.
rudhyate	rujjh ^a nā.	vadhū-	bahū.
*rundhati	ruunh ^a nā.	vandhyā-	banjh.
ruṣyati	russ ^a nā.	vamrī-	barmī.?
rūṣā-	rukkhā.	vārga-	bagg.
rūpya-	rūppā.	vartaka-	baṭṭerā.
rōdati	rōnā.	vartatē	batt ^a ṇa.
rōman-	rū, rōḥ.	vartīs-	bāṭ.
raukma-	rōk.	vartiman-	
*lakkuṭa-	lakkar.	vartikā-	battī.
lagyati	lagg ^a nā.	vardhati	baḍḍh ^a nā.
laghū-	lauhḍḍā.	vardhatē	badhnā.
laughate	laugh ^a nā.	vārdhra-	baddhī.
lajjā	lajj.	varṣa-	barhā.
*latṭha-	latṭh, latṭhī.	varṣati	barhnā.
labhyate	labbh ^a nā.	valka-	bakk.
lamba-	lambā.	valgā	bāg.
lardayati	ladd ^a nā.	valgū-	baggā.
lavana-	nūn.	vallabha-	ballī.
lāgayati	launā.	valli-	bēl.
lābha-	lāhā.	vāsa-	bāh.
lipyate	lipp ^a nā.	vahaṅgikā	bāihgī.
limpāti	limb ^a nā.	vāgurā-	bair.
likṣā	likh.	vāta-	bau.
lēkhā-	lih.	vādyā-	bājjā.
lōṭha-	lōṭhā.	vādyate	bajjanā.
loman-	lū.	vānara-	bāndar.
lōhā-	lōhā.	vāmaua-	baunā.
vaṃṣā-	banjh, bās.	vārttā-	bāt.
vakrā-	bingā.	vārdala-	baddal.
vākṣas-	bakkhī.	vāla-	bāl.

vāspa-	blāph.	śaṅkhā-	saṅgh (†).
viṃśati-	bīh.	śata-	sau.
vikirati	bikkharnā.	śapatha-	saūh.
	bakhernā.	śabda-	saddā.
vicchādayati	bachaunā.	śamba-	samm.
vitasti	bitth.	śayyā	sēj, chēj.
vittā-	bit(t).	śarkarā	sakkar.
vidyāt-	bijj, bijlī.	śālka-	sakk.
vidhi-	bēhmātā.	śalya-	sall, sellā.
vinā-	bin(ā).	*śalyaka-	sāhiṅg.
vimdhāte	binnh ^a nā.	śasā-	sahā.
vipphala-	bēhllā.	śānti-	sād.
vibhittaka	bahērā.	śāti-	sārhi.
vivāhā-	beāh.	śikya-	chikkā.
viśvānara-	basantar?	śikṣā	sikkh.
viśvāsa-	basāh.	śilā	sil.
viśa-	bēh.	śītā-	sī.
viśamyate	bisamnā.	+kāla-	seāl.
viṣṭhā	bitth.	śitala-	sillhā.
vismarati	bissarnā.	śuṇṭhi-	sundh.
vinā-	bīn.	śudhyate	sujjh ^a nā.
viṭhi-	bīhī.	śulba-	subb.
vīrā-	bīr.	śūṣka-	sukkhā.
vṛtti-	butti.		sukkā.
vṛddhi-	bāddhī?	śūnyā-	sunnā.
vṛścika-	bicchū.	śrṅkhala-	suṅgal.
vēdha-	bēh.	śrṅga-	siṅg.
vēṣṭa-	bēhrā.	śrṅōti	sun ^a nā.
vāira-	(Pkt. vāira-)	śēkhara-	sēhrā.
	bair.	śaimbya-	sēm.
vairāgya-	barāg.	*śōdhi-	sūh.
vyāghrā-	bāgh.	śodhani	sūhni.
śaknōti		śōbhate	sohnā.
śakyatē	saknā.	śmaśāna-	masān.
śaṅkā.	saṅg.	śmāsrū	mucch.
śaṅkū-	sāg.		mass.

śyāmala-	saulā.	siṃhā-	sīh.
śrāvaṇa-	saun.	siṃcati	sinjanā.
śrēṣṭhin-	seṭh.	siddha-	siddhā.
ślāghate	srauhnā.	siddhrā-)	sidhrā.
śvāsura-	sauhrā.	sīdhyati	sijjhanā.
śvaśrū	sass.	suptā-	suttā.
śvāsa-	sāh.	suruṅgā	surāṅg.
ṣaṭ-	chē.	suvārṇa-	siunā.
ṣaṭka-	chikkā.	sūkarā-	sūr.
ṣaṣṭi-	saṭṭh.	sūci-	sūi.
ṣoḍaśan-	sōḷḷ.	sūtra-	sūt.
saṅkuṭati	suṅgaṇā.	sūtrayate	sūtnā.
sajja	sajjā.	sōma+vāra-	sūbār.
saṃjñā	sain.	saubhāghya-	suhāg.
sāktu-	sattū.	skandhā-	kānnhā.
sākthin-	satthal.	skambha-	khambā.
saṅkucyate	saṅguc ^a nā.	stānā-	than.
satkārayati	sakārnā.	stabaka-	thabbā.
sattvā-	sat.	stambha-	thammh(ā).
satyā-	sacc.	stōkā-	thōṛā.
sant-	dā.	sthāvira-	ṭhērā.
sandēsa-	sanēhā.	sthāgha-	thab.
sandhyā	sanjh.	sthāna-	thānī.
sapātnī	(H.) saut.	sthāman-	thāu.
sapāda-	savā.	sthāli	thāli.
saputra-	saut.	sthūlā-	ṭhullhā.
saptān-	satt.	snāti	nhaunā.
saptati-	sattar.	snuṣā	nūh.
sambudhyati	sa ^a jhnā.	snēha-	nēh.
sambhālayati	sambālnā.	sphuṭyate	phuṭṭ ^a nā.
sarpā-	sapp.	sphōṭayati	phōṛnā.
sarṣapa-	sarhō.	syālā-	sālā.
salavaṇa-	salūnā.	svāpati	saunā.
sāhatē	saihnā.	svārṇa-	suvārṇa.
sāṃśa-	sājh.	svāmin-	sāī.
sārdha-	sāḍh.		

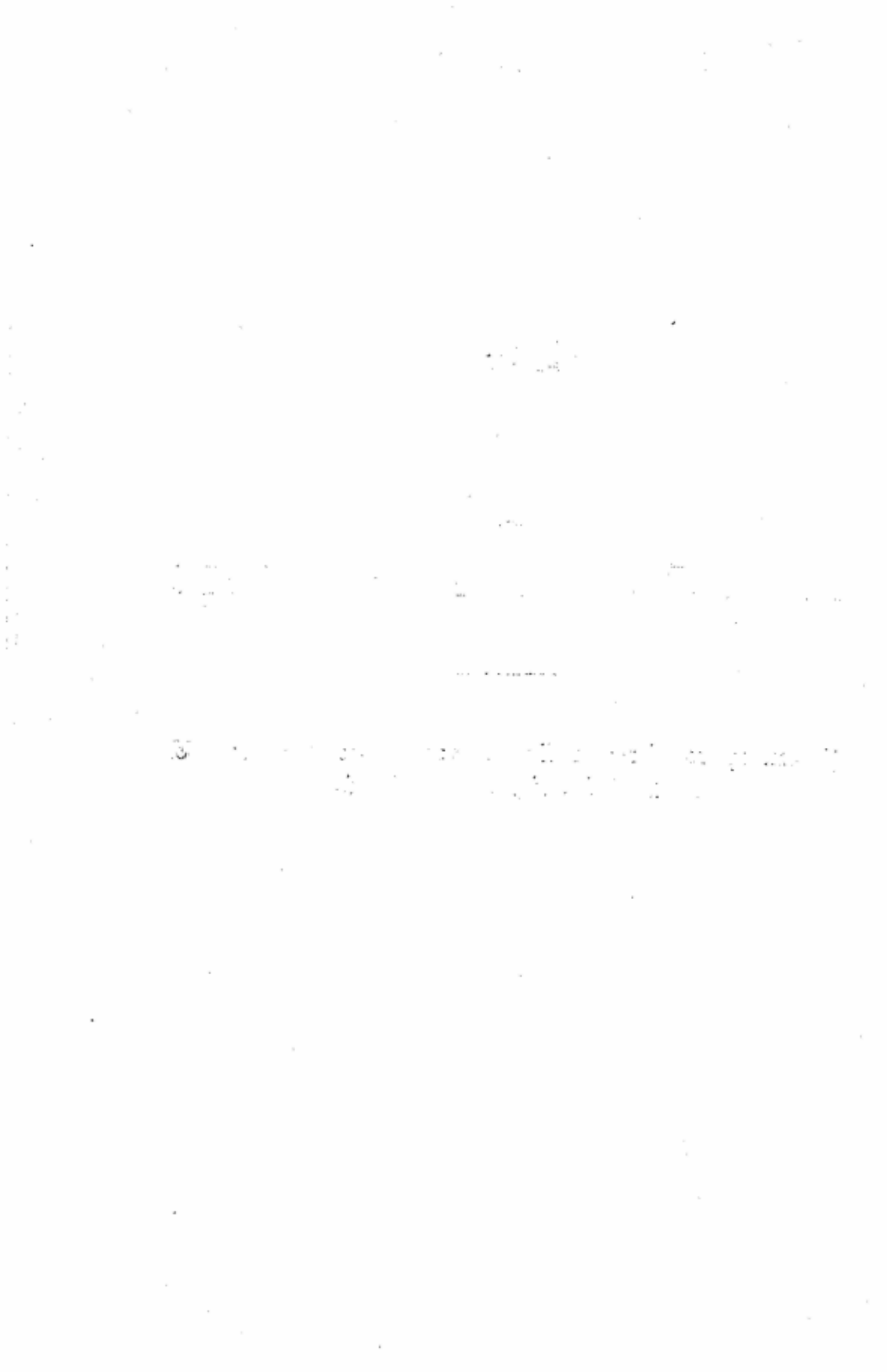
hamsá-	hans.	+tala-	(ha)thēlī.
haṭṭa-	haṭṭ.	hastin-	hātthī.
haḍḍa-	haḍḍ.	hārītaki-	haraṭ.
harinā-	hiran.	hāsyā-	hāssā.
haridrā-	hallhdi.	hunda-	hunḍ, hunn.
hala-	hal.	hrdaya-	hīā.
hāsta-	hatth.		

PART II.

A

LUDHIĀNĪ PHONETIC READER

(Thesis approved for the *Laura-Soames Prize for Phonetics*
by the *University College, London.*)



PREFACE.

The Ludhiānī Phonetic Reader is very welcome. It will be welcomed especially by those who desire to study the pronunciation of this Panjābī dialect.

The main body of the work consists of twelve tales which are given in phonetic script with an English translation and a vocabulary of between 600 and 700 words. There is an Introduction on the sounds, describing in detail vowels, consonants, assimilation, stress, tones and intonation. Thanks to the employment of the alphabet of the International Phonetic Association, it is possible for one who has made a study of that alphabet to get a really good idea of how the language is pronounced.

The author is doubly qualified for the task he has undertaken. Firstly, all his life he has spoken the dialect which he has here described; and secondly, he has made a prolonged study of Phonetics under the lecturers of the University of London, who have assisted him in his investigations and checked his conclusions.

A comparison may profitably be made between this Reader and my own little volume "A Panjabi Phonetic Reader" (London University Press), which deals with the dialect of north-east Gujranwala, spoken 60 miles north of Lahore, while Ludhiana, the home of Lodhiānī is about 100 miles south-east of Lahore. It is possible to compare the two dialects in their vocabulary, grammar and pronunciation. Dr. Jain has (very wisely in my opinion) retold three of the stories in my book, so that in their case it is possible to compare the narrative almost word by word.

To this unpretentious, but practically useful and most interesting book I wish every success.

T. GRAHAME BAILEY,
*Reader in Hindi and Urdu,
University of London.*

A

LUDHIĀNĪ PHONETIC READER.

INTRODUCTION.

1. This reader describes and records accurately in the International Phonetic Script one type of the pronunciation of Ludhiānī, the object being to facilitate its learning by foreigners, and to interest the Panjābī speakers in the study of Panjābī Phonetics in particular. For this purpose a number of texts have been transcribed preceded by brief description of the Ludhiānī sounds.

2. Ludhiānī is a dialect of Panjābī spoken at and near the town of Ludhiana. It appreciably differs in grammar and pronunciation from the Wazīrābād dialect described in Dr. Bailey's *Panjābī Phonetic Reader* as can be seen on comparing the texts Nos. 10-12 of this reader with the corresponding ones in Dr. Bailey's Reader.

3. The pronunciation represented here is that of the author himself analysed under the guidance of Miss Armstrong and Miss Ward, and finally checked by Prof. D. Jones. Where possible the results of this analysis were tested and amplified by kymographic tracings taken under the supervision of Mr. S. Jones. As is natural with a speech never taught in schools, but on the

contrary affected so much by education in and contact with alien languages, it was often difficult to decide as to which of the two or three different pronunciations of the same word belonged to the author's native tongue. Where decision could not be made, the alternative pronunciations have been described.

Ludhiānī Vowels.

4. Taking the definition of a phoneme as given in the "*Pronunciation of Russian*"¹, Ludhiānī has the following vowel-phonemes:—

Simple: i I e ε a ɔ o u Δ ə

Diphthong: ea, eo, ai, ae, ao, au, ua.

5. The nasalised forms of all the vowels and diphthongs occur in Ludhiānī.

6. As it is rather difficult to describe in words the exact way in which a vowel is formed, so that the reader may get an accurate idea of its acoustic value and formation and thus may be able to pronounce it from the given description, it is found practicable and satisfactory to compare the vowels of a given language with the cardinal ones. The latter are "a set of fixed vowel-sounds having definite tongue-positions and known acoustic qualities"². In the accompanying diagram the thick dots represent the highest tongue-positions in the formation of the cardinal vowels, while the circles represent those of the Ludhiānī vowels.

¹. By M. V. Trifimov and D. Jones (Cambridge University Press) §§ 174-75.

². **ib.** § 110. Also see §§ 98-111. The cardinal vowels have been recorded on gramophone discs, *e.g.*, the double-sided record, No. B804 in the catalogue of the Gramophone Co., 363, Oxford Street, London, W.

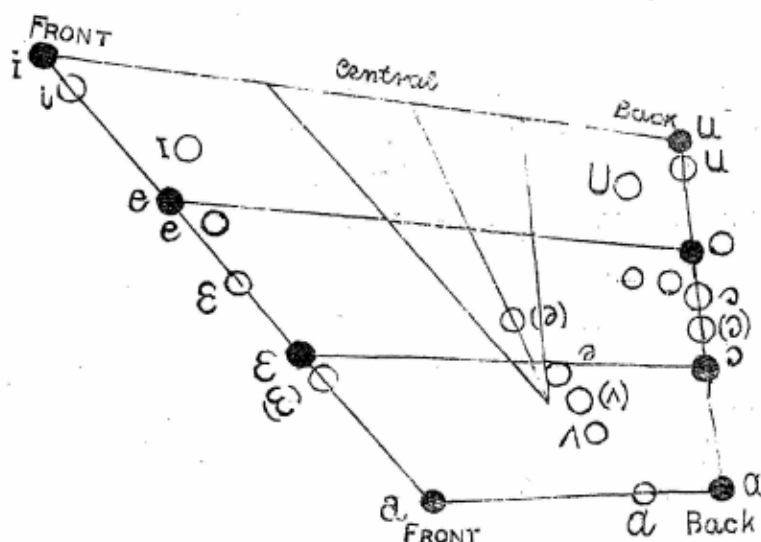


Diagram illustrating the Positions of the Principal and chief subsidiary members of the Ludhiānī vowel phonemes compared with the cardinal vowels. Symbols for subsidiary members are enclosed within brackets.

Notes on the Ludhiānī Vowels.

7. [i] is slightly more open than the cardinal vowel No. 1, but is a little closer than the English vowel in 'heed' when the latter is not diphthongised.

8. [ɪ] is the nasalised form of the Ludhiānī [i].

9. [ɪ̃] lies between the cardinal vowels Nos 1 and 2. It is closer and less retracted than the English vowel in 'sit'.

10. [ɪ̃] is the nasalised form of the Ludhiānī [ɪ].

11. [e] is a shade lower than the cardinal vowel No. 2. It must be distinguished from the English diphthong in 'day'.

12. [ẽ] is the nasalised form of the Ludhiānī [e].

13. [ẽ] lies between the cardinal vowels Nos. 2 and 3, and occurs as the final element of the diphthong [Aẽ] when medial.

14. [(ẽ)] is a subsidiary member of [ẽ]- phoneme, and occurs in the diphthong [Aẽ] when final. It is opener than the cardinal

vowel No. 3 but closer than the English vowel in 'hat'. Some speakers use this vowel alone where others use the diphthong [ʌɛ].

15. [ɛ̃] and [(ɛ̃)] are the nasalised forms of the Ludhiānī [ɛ] and [(ɛ)] respectively and are similarly used.

16. [ɑ] is nearer to cardinal vowel No. 5 than to No. 4. It is almost identical with the English vowel in 'calm'.

17. [ã] is the nasalised form of the Ludhiānī [ɑ].

18. [ɔ] lies between cardinal vowels Nos. 6 and 7, more towards No. 7 than towards No. 6. It occurs in the diphthong [ʌɔ] when not final.

19. [(ɔ)] is a subsidiary member of the [ɔ-]phoneme and occurs in the diphthong [ʌɔ] when final. It is more towards the cardinal vowel No. 6 than towards No. 7.

20. 21. [ɔ̃] and [(ɔ̃)] are the nasalised forms of the Ludhiānī [ɔ] and [(ɔ)] respectively and are similarly used.

22. [o] is a shade opener than the cardinal vowel No. 7. It must be distinguished from the English diphthong in 'pole'.

23. [õ] is the nasalised form of the Ludhiānī [o].

24. [u] lies between the cardinal vowels Nos. 7 and 8. It is a little closer than the English vowel in 'put'.

25. [ũ] is the nasalised form of the Ludhiānī [u].

26. [u] is a shade opener than the cardinal vowel No. 8. It is quite back whereas the English vowel in 'soon' is somewhat advanced.

27. [ũ] is the nasalised form of the Ludhiānī [u].

28. [ʌ] is intermediate between the English vowel in 'hut' and the cardinal vowel No. 5. It occurs in prominent syllables closed by a single or short consonant.

29. [(ʌ)] is a subsidiary member of the [ʌ]-phoneme and is somewhat closer than the principal member. It is almost identical

with the English vowel in 'hut', and occurs in stressed open syllables.

30. 31. [ɫ̃] and [(ɫ̃)] are the nasalised forms of the Ludhiānī [ɫ] and [(ɫ)] respectively and are similarly used.

32. [ə̃] is a little closer than [(ɫ̃)] and is used in stressed syllables closed by long consonants and followed by a long open or a short closed syllable as in ('pət:ɔ) 'leaf', ('cəd:ər) 'sheet'.

33. [(ə̃)] is a subsidiary member of the ə-phoneme and is similar to the English sound of a in 'agree'. It is used in unstressed syllables. A very short non-syllabic [ə̃] is generally heard after final plosive consonants especially when long.

34. 35. [ɔ̃] and [(ɔ̃)] are the nasalised forms of the Ludhiānī [ɔ] and [(ɔ)] respectively and are similarly used.

The Ludhiānī Diphthongs.

36. Ludhiānī has a large number of diphthongs. They are distinctly rising and long when occurring in syllables closed by a short or single consonant, and as such are denoted by double length-mark (:). In other positions they are more like falling or level diphthongs especially when final. The final element of the rising diphthongs is somewhat closer than that of the falling or level ones. Sometimes the rising and falling varieties distinguish words, and in such cases also, the rising one is marked with (:) as in (pea) 'fallen' but (pea:) 'cause to drink', (lea) 'taken' but (lea:) 'bring'.

37. In a nasal diphthong it is usually the final element that is nasalised. Sometimes especially in the vicinity of a nasal consonant the whole is nasalised.

38. [ea]. Its initial and final elements are the same as the Ludhiānī [e] and [a].

¹. See §§ 83—84.

39. [eǎ] is the nasal form of [ea].
40. [eo] - initial and final elements same as [e] and [o].
41. [eõ] - the nasal form of [eo].
42. [Ai]. Its initial element is the same as the subsidiary member of the Ludhiānī A-phoneme. The final element is a shade opener than the Ludhiānī [i].
43. [Aī] is the nasal form of [Ai].
44. [Aε]. Its initial element is the subsidiary member of the Ludhiānī A-phoneme. The final element is [ε] or [(ε)] as described above.
45. [Aẽ] is the nasal form of [Aε].
46. [Ao]. Its initial element is the subsidiary member of the Ludhiānī A-phoneme and the final element [o] or [(o)] under conditions described above.
47. [Aõ] is the nasal form of [Ao].
48. [Au]. Its first element is the subsidiary member of the Ludhiānī A-phoneme, and the final element a shade opener than the Ludhiānī [u].
49. [Aũ] is the nasal form of [Au].
50. [ua]. Its initial and final elements are the same as the Ludhiānī vowels [u] and [a].
51. [uǎ] is the nasal form of [ua].

Ludhiānī Consonants.

52. In the following chart the Ludhiānī consonants have been arranged in such a way that the vertical columns show the place of articulation, and the horizontal rows the manner of articulation.

	Bilabial.	Labio-Dental.	Dental.	Post-dental.	Alveolar.	Post-alveolar.	Palato-alveolar.	Palatal.	Velar.	Glottal.
Plosive —	p, ph, b		t, th, d			t, th, d			k, kh, g	
Affricate —							c, ch, j			
Nasal —	m		(n)		n	(n)	(n)	(p)	ŋ	
Lateral —					l					
Rolled —					r					
Flapped —						r				
Fricative —	(f v)	(f v)	(θ ð)	s		(ʃ)	(ʒ)	j	(x)	h

The symbols within brackets represent subsidiary members of phonemes.

Plosives.

53. The voiceless unaspirated plosives of Ludhiānī [p, t, t̪, k] are altogether free from aspiration, i.e. they are pronounced without any insertion of h-sound between their plosion and the following vowel. The voiceless aspirated plosives [ph, th, t̪h, kh], however, are fully aspirated, i.e. a full sound of [h] is inserted between their plosion and the following vowel. The voiced plosives [b, d, ɖ, g] are more fully voiced than in English.

54. [p, ph, b] — the place of articulation as in the English Bilabial plosives.

55. [t, th, d] are dental as in Italian or French. In pronouncing them the tip of the tongue rests behind the lower teeth, and the blade makes an occlusion of considerable area at the back of the upper teeth.

56. [t̪, t̪h, ɖ] are commonly formed on the inside of the teeth-ridge further back than the English alveolar plosives.

57. [k, kh, g] — the place of articulation as in English Velar plosives.

58. Plosives are either fully exploded, or are accompanied by a vocalic off-glide which, especially after long consonants, is often sufficient to be represented by [ə]. When however, an unaspirated plosive is followed by another of the same articulation, the first is not exploded, e.g. (kat gea) but (lag, gea); (ɖat ke) but (ruki ke); (be:c dɪ:t̪a) but [be:c, chəq:ea]

Affricates.

59. In pronouncing [c, ch, ɟ] the tip of the tongue touches the lower teeth, and the front part being raised is brought into contact with the forepart of the hard palate. At the same time, a part of the tongue-blade touches the back of the teeth ridge.

Nasals.

60. [m] as in English.

61. [n.] The chief member of this phoneme is formed by the tip of the tongue against the central part of the teeth-ridge, a little behind the English 'n'.

The first subsidiary member is a forward variety used before dental plosives and articulated at the same place as they.

The second subsidiary member is a back variety used before post-alveolar plosives, and articulated at the same place as they.

The third subsidiary member is a palatalised variety used before [c, ch, j] and articulated at the same place as they.

Some speakers palatalise it so much that in their case it may well be represented by 'p'.

62. [ŋ] as the sound of **ng** in English word '**King**.'

Lateral.

63. [l] is nearly the same as the clear variety of [l] in '**black**'. There is a subsidiary member used before dental plosives and articulated at the upper teeth.

Rolled and flapped.

64. [r] is rolled sound as in Scotch or in English singing. It consists of a single tap; at the end of a word, however, it may have more than one tap: [r] is always preceded and followed by a small vocalic sound.

65. [ɾ]. In making this sound, the tip of the tongue is curled up considerably behind the teeth-ridge from whence when released it makes a flap against the ridge. For the fricative variety used as a subsidiary member, see under **Fricatives**.

Fricatives.

67. [ɸ] is a labio-dental sound with a very slight friction in forming which the inside of the lower lip lightly touches the upper teeth. It is often pronounced as a weak plosive [b], and is used in place of [b] between vowels when coming in an unprominent syllable.

68. [f̥] is the corresponding voiceless sound used instead of [ph] under similar conditions.

Sometimes the bilabial varieties are used especially before a consonant.

69. [(θ)] resembles English (th) in 'thin' but is weaker. It is used instead of [th] when followed by [d] which then becomes [ð].

70. [(ð)] is the corresponding voiced sound substituted for [d] after [θ].

71. [(x)] resembles Scotch (ch) in 'loch' but is articulated in a more forward place. It is used for [kh] before a consonant.

72. [(ç)] is a sound between [s] and the German consonant in 'Ich'. It is substituted for [ch] before [c] and a few other consonants.

73. [S] is nearly the same as in English.

74. [(ʃ)] formed considerably behind the teeth-ridge is substituted for [ʀ] before [n, l] or a dental plosive.

75. [J] resembles [y] in English 'yes' but is more fricative. Initially it is often replaced by [j]. It also occurs as nasal.

76. [h] as in English. Between vowels it becomes partly or fully voiced.

Assimilation.

The following cases of assimilation are to be found in Ludhiānī:—

77. (1) Regressive assimilation takes place between neighbouring unaspirated plosives and affricates:

ik gid:əɾ > i[•]kgid:əɾ¹

peo put dīā > peo put dīā[•]

kad tō > ka[•]d tō

lāb: peā > lā[•]b peā.

bac ja > ba[•]c ja.

78. (2) An unvoiced aspirated plosive after a short vowel, if followed by an unaspirated plosive of the same articulation, becomes a kind of fricative resembling [h] followed by a short stop of the same articulation e.g.

¹. The sign v means partly voiced, • means devoiced.

lakh ke > lahk ke
 puc:h cuk:ea > puh- puc-?
 gath top:karke
 rath tō > raht tō
 ath tēt:īā > aht tēt:īā.

79. (3) After a long vowel, however, the unvoiced aspirated plosive becomes the corresponding fricative when followed by an unaspirated plosive¹, *e.g.*

de:kh ke > de:x ke
 de:kh da > de:xda
 bu:th da > bu:θ ḍa (for [d] > [θ], see §70.)

80. (4) If the following plosive also is aspirated, the aspiration of the first is lost, *e.g.*

de:kh khā > de:k khā
 saō:ph phək:i > saō:p phək:i
 sa:th thoṛa si > sa:t thoṛa si.

81. (5) An [h] is partially or fully voiced when a word beginning with it comes after a vowel, *e.g.*

ki hoēa > ki fioēa.

82. (6) A dental plosive followed by a palato-alveolar affricate undergoes regressive assimilation, *e.g.*

edalet cə > edalec cə
 kaḍ Jana s > kaḍ Jana s
 kaḍ cəleā si > kac cəleā si.

Stress.

83. There is a feature of Lūdhīānī pronunciation which closely resembles a weak kind of stress. It is, however, not a real force-accent, but a combination of length and pitch, sometimes accompanied by variations in vowel-quality. A syllable thus affected may be called pseudo-stressed, but for convenience we use the term 'stressed'.

¹ This does not hold good in the case of the post-alveolar unvoiced aspirated plosive, thus

ka:th da; ka:th tūt:ea > ka:ht tūt:ea.

84. The following pairs of words illustrate this feature of the language. The syllables with this pseudo-stress are marked with ordinary stress mark preceding the syllable:

'tarka 'seasoning'	tərkā : 'get (a dish) seasoned'.
'suta 'attention'	su'ta : 'cause to be drawn out'.
'kəṭa 'thick clouds'	kəṭā : kəṭa : or kəṭ.ā : 'decrease'.
'rāla 'mixture'	rə'lā : 'cause to be mixed, mix'.
'pāla 'ladle'	pə'lā : 'cause to drink'.
'sasta 'cheap'	səs'ta : 'wait (a minute)'.
'phatka 'dashing, jerking'	phət'ka : 'cause to be dashed'.

Length.

85. Length is a significant attribute of Ludhiānī speech. Four degrees of length are recognisable, viz., very short, short, half-long and long, but in transcription the long sounds only are marked with [:], others are left unmarked. The following principles, however, will guide the student in determining the length of a sound in any particular word.

86. (1) [i, e, a, o, u]¹ are long in syllables closed by a short consonant, and in final positions, when stressed as in (bīn) 'flute', (də'kha:) 'show'. In open syllables other than the final stressed ones they are half-long as in (kāla) 'black'. Before a pause in an unstressed position, they are half-long tending to long. Before long consonants or groups of equivalent length they are short as in (kan:a) 'reed', (jānda) 'going'. They are seldom short otherwise; but when so, their shortness is denoted by the sign [—] placed over them as in (kēha) 'said'.

87. (2) [i, u, ʌ] are short in stressed syllables open or closed by a short consonant as in (dīn) 'day', (pāta) 'clue'. In syllables closed by a long-consonant or a group of equivalent length, [i] and [u] become very short as in (dīnda) 'giving', (dīli) 'Delhi'. So is [ʌ] in unstressed syllables whether open or closed (su'na:) 'relate', (mur'da:r) 'dead'. [ə] is always very short.

1 Including ɛ, ɔ when occurring as monophthongs.

88. (3) Diphthongs behave like [i e a o u] as regards length.

89. (4) A consonant is short at the beginning of a word. In other positions it may be short, half-long or long.

90. Distinction must be made between a long and a double consonant. The latter is a little longer than the former, and has an extra impulse on its last part. In transcription a long consonant is denoted by the length mark[:], and a double consonant by doubling the symbol. When a nasal consonant followed by a plosive behaves like a double consonant it is distinguished by adding half-length mark to the nasal where there is nothing else to show it.

Thus:—

sadda 'inviting'	səd:a 'invitation'
ḥiddi f. 'discussing'	ḥiddi adj. 'obstinate'
ḥanda 'being made'	ḥanda 'slave'
ḥanda 'knowing'	ḥanda 'going'
dm da 'of the day'	dmda 'giving'
hun da 'of now'	hunda 'being'
buṇda 'weaving'	bunda 'ear ornament'

Tones.

91. Apart from sentence intonation Ludhiānī has two special 'tones' which distinguish words. Sometimes by combining them a third special tone is produced. The nature of these tones is practically the same as in the Wazīrabād dialect described by Dr. Bailey, except that the third or combined tone is not so common in Ludhiānī.

92. The tones are as follows:—

(1) *Low-rising* (or briefly *low*) tone represented by the sign [c] placed before the vowel "begins about a tone above the lowest note which the speaker can command, rises about two semi-

tones and sometimes falls again about a tone". There is a considerable feeling of constraint in the larynx. Syllables with the low-tone are often produced with creaky voice.

93. (2) *High-falling* (or briefly *high*) tone represented by the sign [ˆ] placed over the vowel is uttered about a fifth (seven semi-tones) above the first note of the low rising tone. The voice generally falls about a tone from the highest tone".

94. (3) In the combined tone the low rising tone always comes first.

95. The acoustic effect of tones (1) and (2) is somewhat similar to that of the Chinese Tones Nos. 3 and 4 as spoken by Yuen Ren Chao in Lesson 2 called "Finals in all tones", and recorded in the gramophone disc No. 2—S(93654) of the Columbia Phonograph Company New York¹. The last part of the Chinese third tone rises much higher than that of the Ludhiānī low-rising tone.

96. There are numerous pairs of words which are distinguished by the special tones only, *e.g.*

average middle pitch	low-rising	high-falling	combined
koṛa 'whip'	k _o oṛa 'horse'	kôṛa 'leper'	—
toēa 'pit'	t _o oēa 'carried'	tôēa 'touched'	—
ka 'of'	k _a a 'grass'.	kâ <i>obl. sing.</i> of Interr. pron. used for Inanimate objects.	k _a â 'grass'
mã 'mother'	—	mâ 'black bean'	—
caṛ 'haugnail'	c _a ṛ 'fall'	câṛ 'rise'	—

1. In the Reader Dr. Bailey said "four or five semi-tones" but he modified it afterwards. Bloch in *Melanges Vendryes* p. 58.

2. Lesson 2 of his "*Gramophone Course of the Chinese National Language*", Commercial Press, Shanghai.

Notes on Ludhiānī tones.

97. Syllables uttered with high tone are always stressed, while those uttered with low tone may or may not be stressed¹, e.g., 'gâda 'ass', (mō'ldā:) 'boatman', (nə'khid:) 'mean', (bēgrī) 'trap'; ('p.ara) 'bundle' but (p.ə'ra:) 'cause to be filled', ('k.ata) 'thick clouds' but (k.ə'ta:) *v.t.* 'decrease'.

98. A low-tone syllable often affects its neighbouring syllable. Thus (p.ə'rai) may be pronounced (p.ə'r.ai) or (p.ə'r.ai), (p.ə'r.ai) may be pronounced (p.ər.ai) or (p.ə'rai).

99. In whispered speech the distinction of special tones disappears. The low tone, however, can be detected on account of laryngeal constraint².

100. When a high-tone syllable comes in an unstressed¹ position, especially in the vicinity of another high-tone syllable, it loses its high pitch to a great extent, and may even sound to be of middle pitch. Thus in (ô kida put: ə?) 'whose son is -he?' (ô) or (ki-) may lose the high-tone if unstressed.

Intonation.

101. Intonation is a significant element of speech in Ludhiānī. Thus [mm] pronounced in mid-falling tone means 'yes', in high-rising tone expresses 'surprise' and is used as an equivalent of 'I beg your pardon', in low-falling rising tone it expresses a kind of challenge, and in high-level tone it expresses 'disapproval'.

102. Ludhiānī intonation has not yet been fully investigated. Broadly speaking, there are two sentence tunes, one falling and the other rising. The first is used where nothing more is implied *i.e.* in plain statements, questions containing Interrogative words, requests, commands *etc.* The second is used where something more is implied *i.e.* in incomplete speech, in questions requiring 'yes' or 'no' as their answer, in expressing surprise, *etc.*

1. See §§ 83-84.

2. See *Bulletin of the School of Oriental Studies, London*, Vol. IV pt. 1, p. 213.

103. Plain Statements:—

— — — — —
 Δsī pīndə cə:ke ā
 (We are going to the village.)

— — — — —
 munda hūnē gea e
 (The boy has just gone.)

104. Questions containing a specific interrogative word:—

— — — — —
 tera ki naō ē
 (What is your name?)

— — — — —
 munda kit:he gea?
 (Where has the boy gone?)

105. Requests and Commands:—

— — — — —
 Jara kaləm dā:ō
 (Please give me the pen.)

— — — — —
 thali ure karī
 (Pass the plate this side.)

106. Incomplete Statement:—

— — — — —
 o:s Julahe de
 (of that weaver

— — — — —
 do tēlā si
 there were two daughters

— — — — —
 te ik put: ||
 and one son ||)

107. Questions requiring 'yes' or 'no' as their answer:—

— — — — —
 tusī dī:lō ae Δs?
 (Do you come from Delhi?)

— — — — —
 tū babu da put ē?
 (Are you Bābū's son?)

108. Surprise:—

— — — — —
 ec:ha | hūn pañə baj gae?
 (Hullo! | Is it five o'clock now?)

Additional notes on the Ludhiānī sounds.

(*Arabic numerals refer to the paragraphs of the Reader*).

38a. Some speakers begin the diphthong [ea] with a higher tongue-position so that in their case it can be transcribed as [Ia]¹. In the Gurmukhī script the first element is represented by the same symbol as the short [i] (i.e. **I**). In rapid speech the diphthong may even become [Ja].

40a. The remarks about [ea] apply to [eo] also.

42a. The older vowel-groups in the interior of a word which should have phonologically developed into the diphthong [ai] appear as [æ].

48a. The same remarks as in [ai] except that the older vowel-groups appear as [ʌ].

50a. Some speakers begin the diphthong [ua] with an opener tongue-position.

58a. In intervocalic positions, [ph] and to a less extent [th, th kh] are aspirated to a less degree and tend to become fricatives. Thus (sapha) 'turban' is often pronounced (safa).

58b. Similarly [b] and to a less extent [d, d, g] between vowels are pronounced with loose articulation so that they resemble somewhat the corresponding fricatives. Thus (daba) 'law suit' is often pronounced as (dava).

59a. Between vowels [ʃ] and [ch] tend to be pronounced as forward [J+] (i.e. sonant of **ç**) and [ç] respectively. Thus (raʃa) 'king' and (be'cha:) 'spread' are often pronounced (raJ+a) and (be'ʃa).

61a. The dental and post-alveolar varieties of [n] do not occur initially or between vowels, hence the native name² of the

1. Compare a similar case in English where the prefix ex-, the suffix -est etc., may be pronounced with **e** or **I**.

2. The native name of the Gurmukhī letter representing [k] is (kek:a) of that representing (kh) is (khə:khə) and so on.

Gurmukhi letters representing these sounds is (nən:a) and (nâna) pronounced with alveolar [n].

61b. Similar is the case with [ɲ], the Gurmukhī letter being called [ṆṆ:a].

61c. [ɲ] usually results from [i] followed by [e, a, o, u] when one or both of them is nasalised.

62a. [ŋ] also does not occur initially or doubled. The Gurmukhī letter representing this sound is called [ṅga].

64a. Some speakers with a speech defect use a fricative [t̪] instead of rolled [r]. That, however, is considered incorrect.

64b. [r] is never doubled, hence the native name of the Gurmukhī letter representing this sound is [raɾa].

65a. [ɽ] does not occur at the beginning of a word, nor is it doubled. The name of the Gurmukhī symbol is (raɽa) or [râɽa].

66b. There is a number of words, however, in which [r] and [ɽ] come together, e.g. (kaɽa) 'hard', [kâɽɽ bârɽe] 'black and grey (hair)', (haɽā) obl. pl. of (haɽeɽ) 'myrobalan' (khâɽa,) 'rough-book' etc. Some speakers use a rhoticflex fricative variety [ɽ̪] instead of [r] which with [ɽ] gives the impression of a long [ɽ̪].

67a. [v] does not occur long or double nor initially and finally except in the name of the Gurmukhī symbol for this sound which is [vava] or [vâva]. In orthography it is very often represented by the native symbol for [b] and sometimes also pronounced so.

72a. [ɸ, v, o, ɸ, x] and [ɸ] are not independent phonemes in Ludhiānī but occur as alternative or subsidiary sounds for [ph, b, th, d, kh] and [c(h)] respectively.

76a. [h] does not occur long or double except in (ohho) 'alas'! The name of the Gurmukhī symbol for this sound is [haha].

**Chief difficulties experienced by English speakers
in learning Ludhiānī and vice versa.**

76b. English speakers find it difficult to pronounce nasal vowels while Ludhiānī speakers often nasalise English vowels in the vicinity of nasal consonants.

76c. English diphthongs [eɪ, oʊ] are pronounced as [e:, o:] by Ludhiānī speakers, while Ludhiānī [e, o] are pronounced as diphthongs [eɪ, oʊ] by English speakers.

76d. English speakers fail to make any distinction between the Ludhiānī unaspirated and aspirated voiceless plosives and affricates [p, t, t̪, k, c], whereas the Ludhiānī speakers do not aspirate the similar English sounds [p, t, k, tʃ].

76e. English speakers do not distinguish between the Ludhiānī dental [t, d] and post alveolar [t̪, d̪] pronouncing them always as alveolar sounds. Ludhiānī speakers pronounce the English alveolar [t, d] as post alveolar [t̪, d̪].

76f. The English affricates [tʃ, dʒ] are articulated by the tip of the tongue, while the Ludhiānī [c, ʃ] are articulated by the blade, the tip remaining depressed behind the lower teeth.

76g. Ludhiānī speakers pronounce the English [θ, ð] as dental [t̪h, d̪] respectively.

76h. English speakers find it difficult to pronounce the Ludhiānī [ɽ] sound, while Ludhiānī speakers pronounce the [ɹ] of English orthography everywhere as rolled [ɽ].

Length.

85a. Besides these four grades, there are variations in length caused by the vicinity of certain consonants, e.g. a vowel is longer before a voiced than before an unvoiced consonant. It is also longer before a short than before a long consonant. A nasal consonant is longer after a short than after a long vowel. This seems to be a general phenomenon found in most languages.¹ Length of a vowel in languages varies with its quality also.

(1) See D. Jones "Outlines of English Phonetics" §§ 537-57; Trofimov and Jones "Pronunciation of Russian" §§ 736-59; E. A. Meyer "Englische Lautdauer" in Vol. VIII pt. 3 of *Skrifter utgifna af K. Humánistiska Vetenskap Samfundet i Uppsala*

85b. The absolute length of a short vowel in isolated words ranges between ten and twenty hundredths of a second, of a half-long vowel between twenty and thirty, and that of a long one between thirty and forty. A very short vowel is less than ten hundredths of a second. In the case of consonants these limits vary a good deal.*

85c. In connected speech the absolute length of a sound is considerably shortened.

85d. Examples of the length of [ɪ, ʊ, ʌ and ə]

bɪk 'be sold'	10.0	hundredths of a second
bɪk:(ə) 'skin'	7.0	" "
'pɪt:ə 'body, physique'	4.2	" "
ʊn 'weave'	17.0	" "
ʊ'nɑ: 'cause to be woven'	8.0	" "
bʌg 'run, flow'	12.0	" "
bʌg:(ə) 'herd'	10.0	" "
'ʃʌgə 'place'	12.0	" "
'ʊn:i 'nineteen'	4.0	" "
'ʃəg:ə 'personal name'	6.0	" "
bət:ə 'stone'	6.0	" "

85e. Examples of the length of other vowels.

bi: 'seed'	40.0	hundredths of a second.
'pɪt:ha 'ground, pounded'	12.0	" "
sɑ:r 'essence'	39.5	" "
mɑ:n 'respect'	38.3	" "
'sɑrə 'whole'	21.0	" "
'kɑnə 'one-eyed'	22.2	" "
'kɑn:ə 'reed'	11.5	" "
'ʃɑ:ndə 'knowing'	31.0	" "
'ʃɑ:ndə 'going'	15.0	" "
'ʊnə 'deficient'	22.0	" "

* These results were obtained from measurement of a large number of kymographic tracings.

bæ:d 'physician'	36·0	hundredths of a second.
'bæda 'promise'	22·5	" "
kæ:q 'cowrie shell'	37·0	" "
'cædā 'fourteen'	20·0	" "
'mæd:a 'flour'	12·0	" "
'kæq:a 'ornament of cowries'	11·5	" "

85 *f.* Long vowels should be distinguished from double vowels which form separate syllables with a *dimuniendo* between, e. g. in (t.o:) 'wash thou', and (t.oo) 'wash you'; the total length of the vowels is nearly the same, but in the latter word [oo] form two syllables while in the former [o] is a single syllable.

89 *a.* Sometimes when the word is initial, the initial consonant is somewhat lengthened, but this lengthening is not significant.

90 *a.* In long plosives and affricates, the effect of length is produced by holding the stop longer than in short plosives. In other long consonants the whole sound is held longer. Similar is the case with double consonants but they receive an extra impulse on their last part. In the group nasal+plosive, the length of the whole is nearly the same when the group behaves as double and when it behaves as long.

90 *b.* Examples of the length of long and double consonants:—

Jiddi <i>f.</i> 'discussing'	dd=29 hundredths of a second
Jidi <i>adj.</i> 'obstinate'	d: =21 " "

bun'da 'weaving'	u=9·1, n=18·3, d=4·5
bunda 'ear-ornament'	u=6·3, n=16·0, d=5·0

Ja:nda 'knowing'	a:=31, n=11, d=8·5
Janda 'going'	a=15, n=16·5, d=5·0

103 a. The following examples illustrate the difference in intonation caused by emphasis:—

asī pinqə cəke ā with emphasis on asī

munqa hūñē gea ε with emphasis on munqa.

104a. tera ki nλ̄ʒ̄ ē ? with emphasis on tera.

tera nλ̄ʒ̄ ki ε ? with emphasis on nλ̄ʒ̄.

munqa kɪt:he gea ? with emphasis on munqa.

105a. thali ure karī with emphasis on thali.
Rhythm.

109. Whenever convenient, the stressed syllables in a sentence are so arranged as to follow each other at approximately equal intervals of time. If necessary and permissible by grammar, this is effected by changing the order of words in the sentence *e.g.* in *tera ki nλ̄ʒ̄ ē ?*, *tera nλ̄ʒ̄ ki ε ?*

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TEXTS.

1. parja de p-a:g

do p-ai se || ôñā tō | kuch kherab:i ho gai | e:s lai |
 sarkar nē | ôñā nū | desenkala de:tta|| pinqō | pan che
 kō ba:t gae se | tā sñnja pae gai|| sarək de kēnde |
 ik ruk:h de:x ke | ôñ:ā nē kēha | “calo | ēde hetbā
 ra:t kat:ə ləJ:e||” p.ū:Jē roṭā te | ô:nā nū nī:d nā ai |
 tā gəl:ā karen lag:ə pae|| baṭe p-ai nē kēha | “je mālē
 raja homā | tā parja nū baṭa sukh deā”|| chot:e nē
 kēha | “je mālē raja homā | tā baṭa dukh deā”||

hōn rab(:ə) de karne ki hoe | jis neg:ər de neṛe ô
 bast:he si | ot:he da raja mar gea | te ôde ula:d koi
 nālī si|| nager de lok:ā nē | ral ke slā kit:i bai ‘hat:hi
 sēga:r ke ehaq:ə dəJ:e | jī nū ē apnī garden te
 beṭha lave | ose nū ap:ā raja bēna ləJ:e’|| jad
 hat:hi cheq:ea | tā ôñē neg:ər da tā koi a:dmī | apnī
 garden te nā beṭhaēa | par jad ô ôñ:ā p.āJ:ā ko:l aēa |
 tā ône chot:e p-ai nū | garden te beṭha lea|| lok:ā
 nē cat: | ôde galce ha:r pa dit:e | ər ô nū apnā raja
 bēna lea|| hun ô lege:a parja nū dukh de:n | parja da
 nak:e cə dam a gea|| so:c so:c ke ôñ:ā nē kēha—

TRANSLATIONS.

1. The Fate of Subjects.

Two brothers were|| By them | some mischief was done | for this
by Government | they | were transported|| From village | five, six
Kos distance | they had gone | then evening fell|| On the side of the road |
seeing a tree | they said | "Come | under it let us pass the night"||
On stones on the ground | they did not get sleep |
so they began talking|| The elder brother said | "If I
were king | then I shall give much comfort to the subjects"|| The younger
said | "If I were king | then I shall give much trouble"||

Now as God would do it | the town near which
they were sitting | the king thereof died | and he had no
offspring|| The people of the town | assembling resolved | "Adorning
an elephant, we should let him loose | whomsoever he takes
on his neck | we should make him *our* king"|| When the
elephant was let loose | no person of the town | he took
on his neck | but when he came near the brothers |
the younger brother he | took onto his neck|| The people
at once | put garlands about his neck | and made him
their king|| Now he began to give trouble to the subjects | the subjects
were greatly harassed (*lit.* their breath came into the nose)|| After thinking

bai "êda baṛa p_aie | calo ô de ko:l eel:ile | er ô nū kēl:e |
pai ênū sām_jave | sām:ū dukh nā dave" |

lok:ā de kahe | baṛa p_ai apnē choṭ:e p_ai ko:l
aēa | er ônū k_lē:n lēg:ea | pai, "tet:ō parja baṛi dukhi e |
tū āen:ā dukh nā dē'" || ê sun ke | choṭ:e p_ai nē jēva:b
dit:a | pai "dukh paonā tā | parja de p_a:g ce sā | m_lē
t_lēn:ū p_lel:ā i k_lē:tta si | pai je m_lē raja homā | tā parja
nū baṛa dukh deā || je parja nē sukh paonā hunda |
tā tū bi tā ko:l e baṣṭ:ha si | hat:hi t_lēn:ū garden te
beṭha laenda'" ||

2. khû ḍa c_agṛa

k_ise a:dmi nē | apnī gali: cē khû lūaēa || sari gali
nū panī p_aren da sukh ho gea || kuçc_ir m_agrō |
khû vale di apnē gēmāṇḍi na:l lērai ho pa'i || e:sp_ar
ô nē gēmāṇḍi nū | panī p_arnō m_lnā kar dit:a | hun
gēmāṇḍi nū | baṛi muskel ho gai || ê de:xke | ô nē khû
mul lae lea | er p_lel:e malēk nū | panī p_arnō m_lnā
kareṭta ||

hun p_lel:a malēk bēki:l ko:l gea | er puc:hea |
bai "k_imē m_lēn:ū tā khû cō panī p_arna m_ile | er
mere gēmāṇḍi nū nā m_ile" || bēki:l nē kēha | "ê tā
ēsa:n gal: e | dāva kar de'" || ēdalet cē bēki:l nē kēha | bai
"ēnē khû bec:ea e | panī nī bec:ea | panī ēda e'" || ēdalet
nē ese t(ə)rā ph_lē'sla kareṭta || hun phe:r p_lel:e malēk

they said | "There is his elder brother | come, let us go to him | and ask him | to advise him | not to give us so much trouble"||

At the people's request | the elder brother came near his younger brother | and began to say to him | "The subjects are much harassed at your hands. Do not give them so much trouble"|| Hearing this | the younger brother | replied | "To get trouble indeed | was in the fate of the subjects | I had told you even beforehand | that if I were king | I should give much trouble to the subjects|| If the subjects had to get comfort | then you, also, were sitting nearby | the elephant would have taken you on his neck."||

2. Dispute about a Well.

Some man | had a well dug (*lit.* attached) in his street|| This afforded facility of drawing water to the whole street|| After some time a quarrel arose between the owner of the well and his neighbour|| At this he his neighbour | prevented from drawing water|| Now the neighbour | felt a great difficulty|| Seeing this | he purchased the well | and the previous owner | be prevented from drawing water||

Now the first owner went to a pleader | and asked | "How, indeed can I be allowed to draw water | and my neighbour be not allowed to do so?"|| The pleader said | "This forsooth is an easy affair | Bring a law-suit"|| In court the pleader said— "He has sold the well only | and not the water | water belongs to him"|| The court decided exactly in this way|| Now again the former owner |

nē | apnē gamāṇḍi nū khū cō panī p_oArēn tō ro:k dēt:a||
 hun ô gamāṇḍi bēki:l ko:l gea | ər kēha | bai
 “māē tā khū e:s lai mul lea si | bai ēda malēk ban ke |
 māē a:p tā panī p_oArā ər p_lēl:e malēk nū nā p_oArēn deā||
 māēn:ē rēpA:a bi kharcea ər gal:ə bi nā banī|| māē
 cānā ē | pai kīse t(ə)rā ēdalet ē ph_lēsle kare | bai
 māē bi panī p_oArā | ər ē bi p_oAre”|| bēki:l bol:ea |
 “ē:ha, ed:ā i ho jau | tū daba karde”|| ēdalet cə bēki:l
 nē kēha | pai “je khū de p_lēl:e malēk nē | khū e
 bec:ea e | panī nāi bec:ea | tā ēnū hukam dīt:a jave |
 pai khū cō apnā panī k_lq:ə laue | n_lhī tā khū da
 nāmā malēk | das rēp_lē ro:j harja lau”|| ē sun ke
 dohā nē soc:ea | bai khū cō sara panī kīs trā n_lk:əl
 sakda e|| ēkhi:r ōn:ā nē rajināmā kar lea | bai “ap:ā
 domē panī p_oAr lea karīle | ēdalet de ph_lē:sle tā | ese
 trā hunde r_lē:nge”||

3. peo put dīā gāl:ā

pēo—mulēa:!

put:—hā ji||

pēo—urē a bib:a||

put:—aēa ji | dās:o ki k_lēnē ō!

pēo—tū A:j:ə p_lārēn gea si?

put:—ji hā | p_or san:ū chuṭ:i chet:i mil gai||

pēo—ē:ha:! ki sēbab chet:i chuṭ:i mil gai?

prevented his neighbour from drawing water from the well ||

Now the neighbour went to the pleader | and said |
 "I indeed had bought the well | that becoming its owner |
 I myself may draw water | and may not allow the former owner to do so ||
 Although I spent the money | yet the thing did not turn out (*i.e.* I did not
 succeed). || I want | that the court may decide somehow | that
 I also may draw water | and he too may do so || The pleader said |
 "All right, thus it will be | Bring a suit" || In court the pleader
 said | "If the former owner of the well | had sold
 the well alone | and not the water | then he may be ordered
 to remove his water from the well | otherwise | the new owner
 of the well | will charge ten rupees a day as rent" || Hearing this |
 they both thought | "How can the whole water be removed
 from the well?" || At last they made an agreement | "Let both
 of us draw water | the decisions of the court indeed |
 will go on in this very way" ||

3. Conversation between Father and Son.

Father—*Mula* !

Son—Yes sir ||

Father—Come here darling ||

Son—Just coming sir. Please tell me | what you want to say ||

Father—Did you go to school this morning ?

Son—Yes sir | but we were given leave earlier ||

Father—Is it ? | Why were you given leave earlier ?

put:—ji saq:a pād:a klēda si | pai apnē ba:ccha de

put: jəm:ea e||

pēo—hā thi:k e | mālē bi ekba:r cə pāṛea si||

ec:ha hōn tū ē das: | e pai aṛ: tālē kam: ki kit:a||

put:—ji pāl:ā ta mālē apnī keta:b de do barke

pāṛe | phe:r panj sava:l kēq:e sat: tēp:e baba

pheri:d de mū jā:van:ī cet:e kit:e | odū p:c:he

sāq:e pād:e nē sarbən p^oaget di katha

sunai | phe:r san:ū choṭ:i ho gai||

pēo—sarbən di katha taen:ū kahi kə lēg:i?

put:—ji baṛi sōnī||

pēo—ec:ha pher mālēv:ū bi suna||

put:—ji hōn tā mālē p^oul:ə gea||

pēo—phe:r mālē sunāmā?

put:—tusī suna deō tā cəṅga i karō, nāhī tā kāl

nū san:ū ma:r pau||

pēo—lāe phe:r tēā:n na:l sun||

4. sarbən p^oaget di katha

raja jasrēt da nālō tā suneā i hōnā ē|| ô ra:m

cənder ji da pēo si|| ô nē apnī choṭ:i ranī de kahe

ra:mcənder lachmən nū clādā barsā da banoba:s de:tta,

per a:p ōn:ā de he:rbe cə mar gea|| marən lēg:e ô

nē kēha, pai “mālēn:ū k: rikhi nē s(e)ra:p dit:a si||

ô de karke mālēn:ū put:ā de hāoke marna pea|| gal:

Son—Sir our teacher says | that a son
has been born to our king||

Father—Yes, you are right | I also had read in a paper||

Well, tell me now | what work you did to-day||

Son—Sir, At first I | read two pages of my book |
then solved five sums | seven verses of Baba
Farid were learnt by heart | After that
our teacher | told us the story of Sarban Bhagat||
Then we were given leave||

Father—How did you find the story of Sarban?

Son—Sir very interesting (*lit.* beautiful)||

Father—Well then relate it to me also||

Son—Sir now forsooth I have forgotten||

Father—Then may I relate it?

Son—If you relate it | you will do well indeed | for otherwise |
I shall get a beating to-morrow||

Father—There now ! Listen with attention||

4. Story of Sarban, the Bhagat.

The name of King Jasrat (*Dasaratha*) | you must have heard|| He was
the father of *Ramchandar*|| At the instance of his younger queen |
to *Ramchandar* and Lachman | an exile for fourteen years he gave !
but himself died of the anguish of separation from them|| When dying
he said | “A sage had cursed me |
on that account I | have had to die of separation from sons||

e:s t(ə)rā ho|| pichli ja:n cə | mālē:n:ū sēka:r khē:ən
 da baṛa sālō:k si|| jis ban cə mālē | sēka:r khē:lda
 hunda si | ot:he ik: rikhi rāēda si|| ô er ôdi timī | ek:hā
 tō ēn:ē si|| ôn:ā da ik: put: si | jīda nālō sarbēn si||
 sarbēn apnē mā pēo di | baṛi tlē:l karda si|| hēmesā
 ôn:ā nū blāēgi c bēha: ke | mōd:ē cēki phirda si|| ik:
 pheri ôn:ā nē kēha | “sarbēnā, san:ū thēnḍa panī pēla:”||
 ôn:ā nū ik: ruk:h de hēthā bēha: ke | sarbēn nadi tō
 panī lā:n calea gea||

lādē:r mālē | ik: hīrēn de piche | pē:ṛea janda si||
 hīrēn nē mālē:n:ū qā. nā diti | chekēṛ meriā
 ek:hā tō ôke ho gea|| jad sarbēn nē | panī pē:ārēn lai |
 nadi c apnā kē:ṛa dōb:ea | tā mālē:n:ū gaṛgaṛ di
 ēva:ṛ ai|| mālē sāmjea pai hīrēn bolēa e|| cē:at: ôdē:r
 ba:n marea|| ba:n sarbēn di chati cə lē:ṛea | er sarbēn
 nē kuk mari | “hāe mālē mar gea”|| ē sun ke | mālē
 qārea | pai mēra ba:n tā kīse aḍmi de lē:ṛea|| jad mālē
 pa:s gea | tā dekh:ea | pai ē tā kīse rikhi da put:e||
 mālē ôde plēiā cə ja dīg pea | er ô tō apnī pēul: bēkhsai||
 phēr mālē:n:ē ôdi chati cō | ba:n kēq:ea|| tā ônē kēha | ‘ô:s
 ruk:h de hēthā | mēre ēn:ē mā pēo bāē:he ēn|| mālē
 ôn:ā lai panī lā:n aēa si|| hun tū | ā panī da kē:ṛa
 lā ja||. plēiā ôn:ā nū panī pēlai | phēr mēra ha:l
 des:ī’ || ē klēn sa:r | sarbēn de prān nīkēl gae||

jad sarbēn nū | panī lā:n gae dē:r ho gai | er muṛ

The thing happened thus|| In the last birth | I had a great fancy for hunting|| In the forest where I | used to go hunting | there lived a sage|| He and his wife | were blind of eyes|| They had a son | whose name was Sarban|| To his parents Sarban | used to do a great service|| Seating them in the slings of a pole he always | carried them on shoulders|| Once they said | 'O Sarban | give us cold water to drink'|| Seating them under a tree | Sarban went to fetch water from a stream||

On this side I | in pursuit of a deer | was running|| The deer did not allow me to overtake it | and at last became out of my sight|| When Sarban | to fill *it with* water immersed his pot into the stream | I heard a sound of gurgling|| I thought | the deer had made it|| At once I discharged an arrow in that direction|| The arrow struck into Sarban's chest | and Sarban gave out a cry { 'Alas I am dead' || Hearing this | I was frightened | that my arrow forsooth | had hit a human being|| When I went near | I saw | that it was indeed the son of a sage|| I fell down upon his feet | and had my fault forgiven by him|| Thereafter I from his chest | extracted the arrow|| Thereupon he said | 'Under that tree | my blind parents are sitting|| I had come to take water for them|| Now you | take this jar of water|| First let them drink water | *and* afterwards inform them of my condition'|| Immediately on saying this | Sarban's life was gone||

When Sarban | to fetch water | had long been away and did not

ke nã aẽa | tã ôde mã pẽo klẽ:n læg:e | "ki sɛbAb? Aɽ
 sarbɛn nũ de:r lægi | suk:h hove" | ðen:ẽ cɛ | mere p̃lɛrã
 da khar̃ka sunke | sãmje | pai sarbɛn a gea|| puc:hɛn
 læg:e | 'sarbɛnã Aɽ: de:r klũ lægi?'|| m̃lẽ cup: r̃ɛha | ɛr
 panĩ da kɛɔra ɛgre karɛtta|| ô bolɛ jad tãĩ tũ
 ê nĩ dasda | pai Aɽ: t̃lɛn:ũ de:r klũ hoi | asĩ panĩ ñlĩ
 pinã|| hũa m̃lɛn:ũ sara ha:l | das:ɛnã pea: || ô tã sunɛn sa:r |
 læg:e bɛrla:p kɛrɛn ɛr bolɛ | pai 'san:ũ sarbɛn kole læ
 cal:'|| m̃lẽ òn:ã nũ | j̃it:he sarbɛn pea si | læ aẽa | phe:r
 m̃lɛn:ũ klẽ:n læg:e | pai 'ik: c̃ita bɛna:'|| jad m̃lẽ c̃ita
 bɛnai tã | ô domẽ | sarbɛn nũ god:i cɛ læke | c̃ita cɛ bl̃ɛ
 gae | ɛr m̃lɛn:ũ k̃ɛha | pai "c̃ita nũ ag: la de'"|| m̃lẽ ag:
 la d̃it:i|| jalde hoe | òn:ã ñɛ m̃lɛn:ũ sra:p d̃it:a | ðkhe |
 'he pap:i | jis trã asĩ | put: de h̃l̃oke mare ã ese trã
 tũ bi put:ã de h̃l̃oke marẽ"|| so hun ê ra:mc̃ander lachm̃ɛn
 da banoba:s | m̃lɛn:ũ ma:r ke ch̃eq:u'"||

5. g̃id:ɛɽ, g̃id:ɽi te b̃ɛg:ɛa:ɽ di katha.

k̃ise j̃ɛng̃ɛl c | ik: q̃ũng̃i khad: si | te ôda m̃ũ baɽa
 p̃iɽo si|| ôde c ik g̃id:ɛɽ | te g̃id:ɽi r̃l̃ɛde se|| ik: d̃im
 òn:ã nũ tĩ lægi|| g̃id:ɽi ne g̃id:ɛɽ nũ k̃ɛha | 'calo | nadi te
 panĩ p̃in c̃ɛl:iɛ'"|| g̃id:ɛɽ bolɛa, | "ot:he tã b̃ɛg:ɛa:ɽ
 r̃l̃ɛda e|| ô tã ap̃ã nũ kha lau'"|| g̃id:ɽi bol:i | "tũ ph̃ik̃ɛr
 nũ kar | m̃lẽ ot:he ahi ji gal: b̃ɛnam̃agi | ji te ap̃ã

come back | then his parents began to say | 'What is reason ? to-day it has taken Sarban long | may it be well *with him*' || In the meantime | hearing the sound of my footsteps | they thought | that Sarban had come | and began to ask | 'Sarban ! | why did it take you so long to-day?' | I kept silent | and held out the cup of water before *them*|| They said | 'Until you tell | why you took long to-day | we will not drink water' || Now the whole story I was obliged to tell || They forsooth immediately on hearing it | began to make lamentations | and said | 'Take us to Sarban' || I then | where Sarban had been lying | brought || Then they said to me | 'Make a pyre' || When I had made the pyre | they both | taking Sarban into their lap | sat on the pyre | and said to me | 'Apply fire to the pyre' || I applied fire to it || When burning they | cursed me | saying 'O wicked ! Just as we | have died through separation from our son | in the like manner may you also | die through separation from your sons' || So now this exile of *Ramchandar* and Lachman | will end in my death" ||

5.—Story of Jackal, Jackaless and Wolf.

In a certain jungle | there was a deep den | and its opening was very narrow || In it a jackal | and jackaless lived || One day they felt thirsty || The jackaless said to the jackal | "Come let us go to the stream to drink water" || The jackal said | "There, forsooth, lives a wolf | he will indeed devour us" || The jackaless said | "You need not be afraid | there I shall invent such a story | that we may

panī bi pi lajē | ər bəg.ēaṭ bi apā nū kuch nā kahe’’||
ē klē ke | don.ō | panī pin tur pae||

Jad ô bəg.ēaṭ de neṭe pāṣe | tā gīṭi bolī |
“gīṭeṭa, mām.ē nū rām rām kar lae||” gīṭeṭ
klēn ləg.ēa | mera tā tī naṭ sṅg(ə) suk.ēa pea ε |
bolī nī hunda’’|| gīṭi nē kēha | “pheṭ panī klū nī
pi laenda’’|| ē sun cāt. gīṭeṭ nē | raj. ke panī pi lea |
ər gīṭi nū kēha | “tū bi panī pi lae’’|| Jad don.ō | panī
pi cuk.ē | tā gīṭi bəg.ēaṭ nū klēn ləg.ī | “mām.ā |
saḍ.ē do bē.ē en|| gīṭeṭ klēda ε | ‘domē mere en’ | mālē
klēni ā | ‘domē mere en’|| tū cal.ē ke | saḍ.ā phā.ēsla
karde’’|| bəg.ēaṭ nē soc.ēa | bai ēn.ā naṭ ja ke | sar.ēā
nū kha laū|| ē so.ē ke | ōn.ā de mag.ər ho lea|| Jadō
ô tm.ē | gīṭeṭ di khaḍ. te ae | tā gīṭi bolī | “lae
mām.ā | tū ure khḷ. | asī bē.ē lae aḷ.ē’’|| gīṭeṭ gīṭi |
apnī khaḍ.ēcə baṭ. gae | bəg.ēaṭ bah.ər khḷ.ṭa rēha||
k.ṭi:kə magrō gīṭi nē khaḍ.ē cō mū bah.ər kl.ḍ.ē ke kēha |
“mām.ā | asī tā apnā ap.ē i rajināmā kar lea|| ik. bē.ā
mālē lae lea | ik gīṭeṭ nē|| hūa san.ū tet.ō | phā.ēsla
k.ṭa:ṇ di loṭ. nī’’|| ē sun bəg.ēaṭ sərminde ho ke |
apnē k.ṭar muṭ aēa||

6. rēp.ē laenē en kə gita?

ik seṭh de | tin naḍ.ər si|| jad dēvali de dīm |

drink water | and yet the wolf may not do us any harm"||
Saying this | both | set off to drink water||

When they reached near the wolf | the jackaless said |
"O jackal | greet (*lit* say *Ram Ram*) the uncle"|| The jackal
replied | "My throat forsooth is dry with thirst |
I cannot speak"|| The jackalsss said | "Then why don't you drink
water?"|| Hearing this | the jackal at once | drank water to his heart's con-
tent and said to the jackaless | "You also may drink water"|| When both had
drunk water | the jackaless said to the wolf | "Uncle, there are
two cubs of ours|| The jackal says | 'Both are mine' | I
say 'Both are mine'|| Coming there, you | make our decision"||
The wolf thought | "Going with them | I shall devour
them all"|| Thus thinking | he walked along with them|| When they
all three | came at the den of the jackal | the jackaless said | "Look
uncle | you stand here | we may fetch the cubs"|| The jackal and jackaless
entered into their den | and the wolf remained standing outside||
After some time | the jackaless | showing her face out of the den said |
"Uncle | we ourselves forsooth have made a reconciliation|| I have taken
one cub | the jackal has taken the other|| Now from you we
do not want any decision"|| Hearing this | and becoming ashamed |
the wolf came back to his abode ||

6.—Will you take Rupees or *Gita*?

A certain banker | had three servants || When on the day of Diwali |

ôñã nũ enã:m dẽ:n læ:ea | tã ònẽ pãj pãj rəpə:ã dĩa |
 tĩ: tərĩã la læ:ã | ər gẽb:ẽ | ɪk pot:hi gita di ṭar lai||
 p̄h̄r ɪk:(ə) n̄ak:ər nũ bula ke k̄ha | pai “tãẽ rəpə:je
 lænẽ en | k̄a gita?”|| ô bol:ea | “ji, m̄ẽ p̄l̄ea hoẽa
 tã h̄ẽ nĩ | gita læ ke ki karũga? | tusĩ m̄ẽn:ũ
 rəpə:je de deo”|| se:th nẽ ònũ rəpə:je de:tte||
 p̄h̄r du:je n̄ak:ər nũ s̄d:ea | ər puc:hea | bai “ tãẽ ki
 lænã ẽ | rəpə:je k̄a gita?”|| ô bol:ea | “ji m̄ẽ p̄l̄ea
 hoẽa tã h̄ẽ | p̄r m̄ẽnũ k̄ar de t̄andẽã c̄a | gita p̄l̄en
 da b̄:l kit:he|| je tusĩ m̄ẽn:ũ rəpə:je damõ | tã s̄a
 kam: ʌ:ŋge”|| ô nẽ bi rəpə:je le læ | hun ti:je
 n̄ak:ər nũ s̄d:ẽ ke puc:hea | bai “l̄ẽnũ ki lo:ida ẽ?”||
 ô bol:ea | “ji meri buq:i m̄ã | ro:j̄ t̄haok̄er duare | gita
 sunen j̄andi ẽ|| j̄a tusĩ m̄ẽn:ũ gita de deõ | tã m̄ẽ m̄ã
 nũ | gita k̄are suna dea karã|| ô nũ t̄haok̄er duare j̄a:n
 di k̄hec̄el nã karnĩ pau”|| ẽ sun ke | se:th nẽ
 ô nũ gita p̄h̄r: diti | ər magrõ panj rəpə:je bi
 de:tte|| j̄ad o:s n̄ak:ər nẽ | gita kh̄oli | tã ôde c̄õ | siunẽ
 di moh̄er (or m̄ôr) n̄ik̄eli|| ẽ de:x ke | du:je n̄ak:ər
 s̄erm̄nde ho ḡaẽ||

7. po:stĩã da c̄l̄o:dri.

ɪk rəje nẽ dek:hea | pai “ho:r tã sare lok:ã de |
 apnẽ apnẽ c̄l̄o:dri en | p̄r po:stĩã da koi c̄l̄o:dri nĩ”||

he wanted to give them *customary presents*|| Then of five rupees each he made three piles | and in the centre | a copy of the *Gita* | he placed|| Then calling a servant he said | "Will you take rupees or *Gita*?"|| He replied | "Sir, I forsooth am not literate | what shall I do with the *Gita* ? | you may please give me rupees"|| The banker gave him rupees|| Then he called the second servant | and asked | "What do you want to take | rupees or *Gita* ? || He replied | "Sir, indeed I am literate | but amid domestic affairs | I cannot find time to read *Gita*|| If you give me rupees | they will serve a hundred purposes " || He also took rupees|| Now calling the third servant he asked | "What do you want ?" || He said | "Sir my old mother | daily to the temple | goes to hear the *Gita* recited|| If you give me *Gita* | then I to my mother | shall read out the *Gita* even at home|| Of going to the temple she will not have to take the trouble"|| Hearing this | the banker handed over the *Gita* to him and later gave him five rupees also|| When that servant | opened the *Gita* | then from it | came out a gold moha|| Seeing this | the other servants were ashamed||

7.—The Headman of Lazy Persons.

A king saw | that all other people | had their own headman | but the lazy persons had none||

ô nê hukem ditā | pai "et:hā dīā de ender ender po:sti
 apnā cā:ōdri bēnā: ke dēbār¹ cē hajer karēn" ||
 po:stīā rē kat:hē kitā | sare kēhen lēgē | akhē—
 "Aje tū At:h(ə) dīn pāe ēn | cā:ōdri bēnā lāmāgē² |
 hūne ki kāhī e'" || eṣe t(ə)rā karde karde | At:h(ə) dīn
 bīt gāe || raje nē phēr hukem ditā | pai "je et:hā dīnā cē
 cā:ōdri nāhī bēnāōgē | tū mālē sālbnā nū kae:d kar lāū'" ||
 ē At:h(ə) dīn bi | dēmē i lāṇ gāe | po:stīā te cā:ōdri nā
 bānē || hūn raje nē sare po:sti kae:d kar lāe ēr
 kēha | pai "jēṛa sālḅ te blōṭa po:sti hau | ohi cā:ōdri
 sāmjea jau'" ||

hūn sare po:sti apnē apnē hukē | te pāṇg ēr dōd:ēā de
 peālē | lāe ke | a gāe || sēāl dā si mēhīnā | pūlē phūs
 bēchā ke | lēmbē pāe rāhe | ēr hukē pār ke pīā lēgē pāe ||
 hūn ikē po:sti nū jo ai ōṅgē, | ōḍa hukā gir pēa | te phūs
 nū agē lag gāi || hāoli hāoli phūs lēgēa jālēn || ē dēkh | hōr
 tū sare po:sti | ut:hē ke lāmē ho gāe | tm: po:sti
 bāet:hē rāhe || ōṇā cō ik: jānā bolēa, | "cālō bai | apā
 bi cāl:īlē | agē tū nēṛe nēṛe āōdi jāndī e'" || dūjā
 kālēda | "koi dār nī | aje dār e'" || tījā bolēa | "ōe | cup: bi
 karo | thūanū gēlā karde | aṭkēs nī āōdi'" || raje
 nē kēha | bai "ē sālḅ tō blōṭa po:sti e || Aj:(ə) tō ē
 po:stīā dā cā:ōdri hōēa."

1. or dēbār.

2. or bēnā:lmāgē.

He gave orders | that within eight days | lazy persons | electing their headman | should present him in the Court|| Lazy persons had a meeting|| All began to say | "There are still eight days | we shall elect our headman | there is no hurry now"|| Acting in this way | the eight days were passed|| The king again gave orders | "If you do not elect your headman within eight days | I shall imprison you all" || These eight days also | passed without result | The lazy persons could not elect their headman|| Now the king imprisoned all the lazy persons | and said | "Whosoever is the laziest of all | will be regarded as headman"||

Now all lazy persons | their pipes | and cups of *bhang* and poppyheads | taking | came|| Of winter it was the month | Spreading straw on the ground | they lay down | and filling their pipes began to smoke|| Now that one of the lazy persons felt sleepiness | his pipe fell down | and caught fire|| The straw began to burn slowly|| Seeing this | all other lazy persons | rising up got aside|| Three lazy persons remained sitting|| One of them said | "Come, friends | we also may go | Fire indeed nearer and nearer | is approaching"|| The second said—"There is no fear | it is yet at a distance"|| The third said | "Sirrah, be silent now | when talking, do you | not feel drowsiness ? || The king said | "He is the laziest of all|| From to-day, he has been made the headman of lazy persons"||

8. ji-saree la:l.

kise kamea:r nū | ik: pheri la:l lāb:ea|| ô nē kanc
 da tukṛa sāmje ke | Apne khotie de gal lētkaitta|| hun
 kamea:r nū | kṛte mṛti lāēn deroō pa:r jana pea||
 dera de kēndē | beṛi deṛx ke | ôṇē m(ə)lā nū puc:hea |
 pai “māēn:ū pa:r lēg:ai ki lāēga”|| m(ə)lā nū khotie
 de gal lātkada la:l sōna lēg:ea|| ôṇē kēha | bai
 “māē tet:ō | passa tēla kuch nī lāenda|| tū māēn:ū
 ā: kanc da tukṛa de de”|| kamea:r khus ho gea||
 cāi: la:l khō:l ke | m(ə)lā de hat:h phēṛaēa|| ēg:e m(ə)lā
 nē | la:l apnē bā:s na:l bān:ē lea||

hun ik bēpāri aēa|| ôṇē dek:hea pai bā:s na:l tā |
 la:l bēvea hēa lāg:eda e|| je sēc:īō la:l hoēa | tā paṇj
 sat: sāo rēpē:de da honā e|| ē so:c ke | m(ə)lā nū puc:hea
 pai “bā:s na:l bēne:ā hēa kanc jēha | tēē bec:ēnā e||
 māē tēn:ū ēda mul: | ik: rēpē:ā dēn:ā ē”|| m(ə)lā
 nē kēha | “aho ji”|| rēpē:ā lāe ke | la:l bēpāri de
 haṇal:ē ki:ā|| bēpāri nē apnē seher ja ke | la:l di parēhk
 kērai | tā ô sēc:ī muc:ī la:l nīk:ēlea|| bēpāri nē kēp:ṛe
 cē lēpēt ke | sēṭukhe cē rak:he cheḍ:ea||

hun o:s seher de raje nū | la:l di loṛ: pai||
 ôṇē tēḍora pherea | pai jide jide pā la:l ho:n|| ô lāe ke
 mere ko:l aṇē|| sātē jāori bace | apnē apnē la:l lāe ke |

8. The Ruby with a Burnt Heart.

A certain potter | once found a ruby|| Thinking it to be a bit of crystal he | suspended it about his donkey's neck|| Now once the potter | had to go across a river to fetch his clay|| At the bank of the river | seeing a boat | he asked the boatman | "What will you charge for taking me across"?|| The boatman took a fancy for the ruby hanging by the donkey's neck|| He replied ; "From you I | shall not charge any money (*lit.* pice or half-pice) | you give me this piece of crystal"|| The potter was pleased | and instantly taking off the ruby | handed it to the boatman|| Now the boatman tied the ruby to his bamboo||

Now a merchant came|| He saw that with the bamboo indeed | there seemed a ruby to have been tied|| If really it were a ruby | then it must be worth several (*lit.* five, seven) hundred rupees|| Thinking this | he asked the boatman | "The crystal-like thing fastened to the bamboo | do you want to sell?|| I to you its price | a rupee shall give"|| The boatman said | "Yes sir"|| Taking the rupee | he handed over the ruby to the merchant|| The merchant | going to his town | got the ruby examined | Then it truly turned out to be a ruby|| Wrapping it in cloth | the merchant kept it in a safe.

Now the king of that town | stood in need of a ruby|| He announced by beat of drum | "Whoever has got rubies | should bring them to me"|| All jewellers (*lit.* their sons) | bringing their rubies | came to the king||

raje ko:l ae|| ô bəpəri bi aēa|| raje nē sābde la:l dek:he |
 pər kīse da la:l pəsind nā aēa || phei:r bəpəri nū kēha |
 bai “tū bi apna la:l dō:ha” || ô bol:ea | “ji plē:ka
 mul:kar laə|| je thūaq:ē pəsind au | lə:lə:ko | nāī nā sai”||
 raje nē puc:hea | “ki mul: e?” || ô bol:ea | “ji panj saə
 rəpə:ē”|| raje nē kēha, “ec:ha | je la:l hoēa | tā māē
 tən:ū | panj saə rupae de dēāga” ||

hun jad bəpəri nē kəpə:ra khō:ea | tā ki de:xda
 e | pai ēde c(ə) tā | suā di cutki rāe gai || ô ləg:ea
 ro:n | akhe “hāe hāe mere la:l nū ki hoēa”? || ē sun ke |
 la:l gus:ē nāl bol:ea | akhe “tū ron:ā e | mera tā ji saṛ
 ke suā ho gea” || bəpəri nē puc:hea | “ô kīk:rā?”||
 la:l kāē:n ləg:ea | “plē:lā māē kəm:ea:r nū lēb:ea | ô
 nē māē:nū khot:ē de gal bān:ē dīt:ā || phei:r m(ə)lā
 nē lea | ōnē bā:s nāl bān lea || ô te tṛē ik: rəpae nū
 mul lea | ər hun a tū mere | sare i panj saə rəpae
 mul məngea || ē de:xke | mera ji saṛda kə rāēda”? ||

9. mədari bap:u.

kīse hət mānīē dā | kuṛi munda | mədari da tēmas:ā
 dek:hən gae || k:ar a ke | kuṛi bol:i, | “bira | mədari
 nē tā | bāre sōnē tēmas:ē kit:ē | kade ô kəpə:re hethō |
 seo kṛd:ə dēda si | kade ənār | kade kus | te kade kus” ||

That merchant also came|| The king examined the rubies of all | but did not approve any one's|| He then said to the merchant | "You also show me your ruby"|| He replied | "Sir first settle the price|| If you like it | you may purchase it | otherwise not"|| The king said | "All right | if it were a ruby | to you I | shall pay five hundred rupees"||

Now when the merchant unwrapped the cloth | what he saw then was | that in it indeed | had been left a pinch of ashes|| He began to lament | saying "Alas ! what has become of my ruby " ? || Hearing this | the ruby said angrily | "You are weeping | my heart forsooth has burnt into ashes"|| The merchant enquired | "How is this ? " || The ruby said | "First I was found by the potter | he tied me to the neck of his donkey|| Then the boatman took me | he fastened me to his bamboo|| From him you purchased me for a rupee | and now for me | you asked only five hundred rupees as price|| Seeing this | *tell me whether my heart should have burnt or remained ?* " ||

9. A Juggler Father.

Of a shopkeeper | the girl and boy | went to see the show | of a juggler|| Coming home | the girl said | "Brother | the juggler | forsooth | performed very wonderful tricks | Sometimes from | beneath the cloth | he produced an apple | sometimes a pomegranate|| sometimes one thing | and sometimes another"||

munḡa bolēa | “mēdari nē ki tēmasē karnē ē | jēre
 tēmasē apnā bap:u | hēt:i te bāē:ha kardā ē?” ||
 kuṛi nē puc:hea | “ō kahe jāē?” || munḡa bolēa |
 “Apni hēt:i ik pēandā pēa ē || jē koi | dō rupāē seṛ
 da kēō māṅgēda ē | tū bap:u ōde cō | dō rupāē seṛ
 da kēō kḷḍ:ē dēnda ē || jē koi | qū:ṛ rupāē seṛ da
 mēṅge | tū ose cō | qū:ṛ rupāē seṛ da kēō kḷḍ:ē dēnda ē ||
 pēamē koi keha i kēō mēṅge | bap:u sḷb tērā da kēō |
 ose pēandē cō | kḷḍ:ē dēnda ē || hun tū das: | hāē kē
 nā bap:u da tēmasā | mēdari nalō bi sōnā?” ||

10. bēma:r rahī di kēhanī.

kīse thāḷ | kēlē mēka:n cē | ik: aḍmi rāēda si ||
 ō de kol | ik: rahi aēa || ōpē rahi nū puc:hea | bai
 “tū kṛ:the cēlēa ē?” || rahi mē kēha | “māē qā:kḍer
 kol jānā ē” || ō nē rahi nū rot:i puc:hi | er cā:r
 rot:iā ōde eg:ē rak:hē dīt:iā | a:p kuch sēlunā lēn
 cālēa gēa || ō de sēlunā lēḷōdeā lēḷōdeā | rāhi nē
 care rot:iā kha lāḷā || ō phē:r ho:r rot:iā lē:a gēa | tā
 on:ē cīrcē | rahi nē sara sēlunā kha chēḍ:ēa || ō bēcara |
 cā:r rot:iā rahk ke | phē:r ho:r sēlunā lē:n gēa || jādō
 muṛ ke aēa | tā dek:hea | paī e:s hāyret nē | ē cā:r rot:iā
 muka lāḷā || e:stṛā karde karde | ō solā rot:iā kha gēa

1. In Ludhiānī the common word for story is *kāṭha*.

The boy replied | "What are the tricks performed by the juggler *as compared to those* that our father | does sitting at the shop?" || The girl enquired | "Of what kind are they?" || The boy said | "At our shop | there is lying a vessel|| If any one | asks for ghee worth two rupees a seer | then father from it | takes out ghee worth two rupees a seer || If any one | asks for *ghee* worth one and a half rupees a seer | then *father* even from that | takes out *ghee* worth one and a half rupees a seer|| Whatever kind of ghee one may ask | of all kinds of ghee *our* father | from that very vessel | does take out || Now tell me | isn't it that our father's trick | is more wonderful than that of the juggler?"||

10. Story of a Sick Traveller

In some place | in a lonely house | there lived a man || To him | came a traveller|| He asked the traveller|| "Where are you going?"|| The traveller said | I am going to a doctor"|| He then invited the traveller to dinner | and placed four loaves before him | and himself went out to fetch some vegetable (*i.e.* curry)|| Before he returned with vegetable | the traveller had eaten up all the four loaves|| He then | returned to fetch more loaves | then in the meantime | the traveller ate up the whole vegetable || The poor fellow | placing the four loaves | again went out for more vegetable|| When he came back | he found | that the knave¹ | even these four loaves also | had made away with || Acting thus | he ate up sixteen loaves ||

¹(lit. holy person)

chek:əɽ k̄ɑr vɑle nē | khěâɽɑ chɑq: dɪtɑ|| phe:r
 ôde kolō puc:heɑ | pɑi “tū kēɽi gəle | həkɪ:m kol cəleɑ
 ẽ?”|| ônē kēhɑ | “mǎẽ koi hɑɽmē di dɑvɑ | lǎɛ:n cəleɑ
 ẽ|| mǎɛn:ũ p̄ɑk:h bɪkul nī lɑg:ədi”|| ô bol:heɑ | “jɑd tū
 rɑɽi hoke muɽē | ɛ:s rɑ nā āi||”

11. cəle darɽi di kəhɑnɪ

ɪk: p̄ɑɽeɑ hoēɑ dɑɽɽi | kɪse pɪnqəcə | kɑm:
 kɑrdɑ hunda si|| ɪk: dɪn | ôde kol | ɔ:s pɪnqə dɑ mɪjā |
 cəɽg:ɑ sɛmɬɑ:n ɑēɑ|| dɑɽɽi nē ônũ hukɑ phɛɽɑēɑ |
 pɑi do tɪn: sɔtə lɑ lɑvə|| phe:r kēhɑ | “nɑle hukɑ pɪ |
 te nɑle koi gɑl: sunɑ”|| ô bol:heɑ | “*khəlɪfɑ jɪ | mǎẽ
 ɪk: bɑɽɪ əjɬə:b gɑl: | ɪk kətɑ:b cə kɬl: p̄ɑɽɪ si||
 dɪl:ɪ(j)ō mǎẽ kətɑ:b mǎgɑi | te ô de cə lɪkheɑ hoēɑ ɛ | pɑi
 jɪdɑ sɪr chotɑ | te d̄ɑɽɪ ləmbɪ hovə | ô cəɬɑ hunda ɛ||
 khɑbər nī ɛ gɑl: sɑc: ɛ kə cəuɥh”|| dɑɽɽi nē kēhɑ |
 “nā jɪ | ɛ gɑl: tū | koi nī nā mən:ən ləg:heɑ”|| khɬɛ:r |
 thoɽɑ ɔɪr blə ke | mɪjā ʌp̄nē k̄ɑr tɔr geɑ|| hun dɑɽɽi
 soc:ɑ cə pɑɛ geɑ|| ônũ ʌsəl c | ɛ:s gɑl dɑ blətɑ
 phɪkər si | pɑi ôdi d̄ɑɽɪ ləmbɪ si | te sɪr cɔtɑ||
 ô soc:ən ləg:heɑ | pɑi “mǎẽ kɪ kɑrā?|| sɪr tū mɛrɑ |
 bɑɽɑ nāi nā bɑnən ləg:heɑ|| hā | ɪggɑl (ɪk gɑl) ho sɑkdi
 ɛ | d̄ɑɽɪ kɑtər ke mǎẽ jɑrɑ nɪk:ɪ kɑr sɑkɑ ẽ|| ɛsɛ
 khěɑ:l cə | kɑɛncɪ ləb:ən ləg:heɑ|| ô kɪdɾe nā ləb:ɪ||

At last the owner of the house | gave up all thought of him || Then he enquired from him | "For what reason | are you going to the physician?" || He replied | "Some medicine of digestion I | am going to get | for I do not have appetite at all || He said | "When you come back after recovery | do not pass by this way" ||

11. Story of a Foolish Tailor

A literate tailor | in some village | used to do his business || One day | to him | the headman of that village | came to get his shirt sewn || The tailor handed him the pipe | so that he may have two or three puffs | and then said | "While you smoke you may also tell me some story" || He replied | "O worthy Khalifa | a very strange thing I | read in a book yesterday || I had sent for the book from Delhi | and it is written therein | that whosoever has a small head | and a long beard | is *always* foolish || I do not know whether it is true or not" || The tailor replied | "No Sir | this thing indeed | no one is going to believe" || Well | after sitting for a short time | the headman went home || Now the tailor was absorbed in thoughts || In reality he | was much concerned at this | that his beard was long | but head was small || He thought | "What should I do ? || My head indeed | cannot become bigger || Of course one thing is possible | I can make my beard shorter by trimming it" || In this very thought | he began to look for the scissors || It could not be found anywhere ||

ækhi:r Akke | lēcari na:l | ho:r əla:ɟ so:ce:a|| diva ba:l
 ke apnī dāri de neɾe lēa:da|| khəb:ə ha:tʰ na:l dāri |
 pha:ri | ər sə:ɾe ha:tʰ diva|| ôda matləb si | pai
 jara:kə dāri cho:tʰi ho jae|| aɟ: ləɟ:ən sa:r | cheti
 cheti hattāi p̌ľɔ:c gai|| ônē apnā hattā bəca lēa | ər
 dāri cha:dʰe diti|| sari dāri jal gai|| ônū ba:ri sərəm ai |
 ər khəa:l kərən ləɟ:ea|| pai sə:cī | m̌o:cī jo kucʰ o:s
 kəta:b cə ľkhəa hoəa si | b̌ľkʊl ʰhi:k si|| ēde cə ki
 cə:u:ʰť ɛ | m̌ľē ba:ra cə:ľəpa:na ki:ťa||

12. i:k: sahukar te ô de k'o:ɾe.

*əmbərsar šľer c | i:k: sahukar řľēda si|| ô nū
 khəa:l pae gea | pai “je m̌ľē k'o:ɾa rək:hā | ťā lo:k
 meri ba:ri iɟət kərən ge”|| o:s ʰȟľɔ sa:l de sa:l | i:k:
 p̌a:ri mē:ľa lag:ēda ɛ|| p̌ľēǩā ťā | ô mē:ľe c(ə) ja ke |
 (or mē:ľeɟja ke) ǩi:ňa či:r de:ɣda řēha | phe:r chek:əɟ |
 ô nē | i:k: šōni ər te:ɟ k'o:ɾi m̌ul lai|| raň b̌əľɔ | ô kali
 šǰā si | te čəľən nū | ha:va na:ľɔ bi te:ɟ|| ďi:ľ ťā ôda
 ba:ra khus si|| apnē sare jaňuā na:ľ ôdi gal: karda
 si | pai “caľə | meri k'o:ɾi de:kʰ ľae | b̌āva šōni ɛ”||

i:k: ďi:ň | ônū ǩi:te | b̌ānde jaňā pea|| səhi:s nū
 saďə ke | ba:ri ťəɟi:ď ki:ťi | pai “ēdi čəŋgi ťerā rak:hi
 karī|| ǩi:se o:pre a:dmi nū nū neɾe ľɔ:n ďaī”||
 səhi:s boľea | “toba | ji|| m̌əɟa:ľ ɛ | m̌ľē ťā ʰȟuaďe

At last being tired | with helplessness | he thought of another remedy|| Lighting a lamp he brought it close to his beard|| He seized his beard with the left hand | and the lamp with the right hand|| His object was | that the beard may become a little shorter|| As soon as *the beard* caught fire (lit. fire began) | it reached quickly upto the hand|| He forsooth saved his hand | but let hold of the beard|| The whole of the beard was burnt || He felt greatly ashamed and began to think | that really | what was written in the book | was quite correct|| There is no doubt in it that I have committed a great folly” ||

12. A Merchant and His Horses

In the city of Amritsar | there lived a merchant|| A thought occurred to him | “If I keep a horse | people will respect me very much”|| At that place | every year | a big fair is held|| At first forsooth | going to the fair | he kept looking for a long time | then finally he | purchased a beautiful and fast mare|| As to colour | she was dark black | and as to pace | *she was* faster even than wind|| He was indeed pleased at heart|| To all his friends | he talked of her | thus “Come! and see my mare | she is very beautiful” ||

One day | perchance he | had to go on a journey|| Calling the groom | he enjoined on him | “Guard her very carefully || Do not allow any stranger to come near her”|| The groom replied | “Good gracious Sir|| Is it possible *that one can harm her* | I forsooth

āḍ:n tāi | sāḍ:n bi nī lag:ea" || ē gal:ə sun ke | ō
 tesən nū tɪr gea | te tɪgət lae ke | qūq:ə cə blae gea ||
 ose geq:i de neɾe | ɪk: ōda ja:r kb̌āɾasi || salka:m
 karke | puc:hən lag:ea | pai "tū suk:h na:l | kɪt:he
 cəl:ea ē" || ō nē kēha | "gūjɾāvale jānā ē" || ō
 bolea | "mālē tā *bəjirabad jānā ē || calo phe:r
 kət:he baet:hie" || ō nē kēha | "mālē tā əg:ə blət:ha ā" ||
 akhe "c kɪd:ər di gal: ē | kət:he a kə blae ja" || khāe:r
 klae sun ke | ō nū ose geq:i cə bətha lea ||

rā cə gal:i lag:ə pae || ōda do:st ak:hən lag:ea—
 pai "toba, bai | aɟ: kāl da baɾa khɔ:t:a sanā ē || jər:ā
 gəl:ā hun sunīdīā ən | saq:ə mā pēo de bel:ə | kadi
 nālī si hundīā" || "keho jāl:ā gəl:ā? koi acarɟ gal:
 hoi ē?" || ō nē kēha | "lae bai | mālē taen:ū
 bɪlkul nāmī gal: | sənāḍnā ē || *bəɭ:u co:r di gal: tā
 nālī nā sunī hōnī? || ō tā cori lai | ləq:ə masahur ho
 gea ē | pai ki dəs:ā" ||

sahuka:r nē puc:hea | "kɪstrā di cori karda
 ē" ? || ō nē kēha | "chaq:əda tā kɪse tərā di bi
 nālī | par bləta sād:k | tæg:ə koɾe lae ja:n da ē" ||

ē gal: sun ke | sahuka:r da tā trā nɪkəl gea ||
 puc:hən lag:ea | "kɪt:he rālēda ē?" || ō bolea | "kəar
 tā ō da *harəɾ ē | par cori seher cə bi blə:t karda ē" |
 sahuka:r bəcare da ranɟə pila ho gea || klən lag:ea ||
 "meri ɪk: kharɪo sōnī koɾi | nāmī kherid:i hoi ē ||

until you return | shall not even go to sleep" || Hearing this thing | he left for the station | and purchasing a ticket | got into an Inter-class (lit. one and a half) compartment ||

Near that very carriage | there stood a friend of his || Greeting him | he enquired—"God bless you (lit. with welfare) | where are you going?" || He said | "I am going to Gujranwala" || He added | "I forsooth am going to Wazirabad | come then let us sit together" || He said | "I indeed have taken a seat in a front carriage" || "What does this mean? | come and take a seat here" || In short after some discussion | he made him to sit in that very carriage ||

On the way they began talking || His friend said | "Good gracious, friend | the age of now-a-days is very bad || The things that are heard now | in the time of our parents | never happened" || "What kind of things? Has anything strange taken place?" || He replied | "Look friend | quite a new thing to you I | am going to relate || *I believe* you have not heard the story of Ballu thief || Have you? | For theft indeed he | has become so notorious | that I *don't know* what to say" ||

The merchant asked | "What kind of theft does he commit?" || He replied | "He does not omit any kind | but a great fancy | he has for stealing cattle and horses ||

Hearing this thing | the merchant was startled (*lit.* his startledness went out) || He further asked | "Where does he live?" || He replied | "His home indeed is at Harar | but he often commits theft in the city itself" || The poor merchant's complexion turned pale || He said | "There is a very beautiful mare of mine | newly bought" ||

kidre ôda tā tēa'n nā kare''|| ôde do:st nē kēha |
 pai "karda tā blōta eho i e|| lēd:a sēānā e | pai
 ōnū sarēā de ūt:hēn blēt:hēn da | pata rlēda e||
 jad kīse nē bānde jānā hunda e | tā bi ô pata la lēda
 e|| phe:r p.amē dīn hove p.amē rat | ô ūd:ikda e
 jad tāī (jattāī) nāok'ar nā sāl lāēn|| phe:r cup: cēpit:a
 ānder bārda e | ēr rēs:a khō:l ke|| t.ēg:e jā (Ja) k.ōrē
 nū lāe jānda e|| ô de do tīn sat:hi bi ēn | kīse de
 hat:h | kīse du:r de pīnq to:r dīnda e | ēr a:p blēt:ha |
 tēmas:a de:xdā e''||

sahukar bēcara pea tarphe | par ki kare? |
 qa:g-gađi b.cē blēt:ha si | te gađi nē *lēhā:r ja ke
 khārnā si (khā:nā si)|| khāer lōk:ha sukhala | bel:a
 lān gēa|| *lēhā:r pāō:c ke | c.āt: ut:ar gea|| do k.ante
 ūd:iknā pēa | phe:r *ēmbēsar jānvali gađi mīli||
 ô si lokel | pāōnē tīn k.antēā cē *ēmbēsar
 pāōc:i|| tēsēn tō jāk:a kit:a|| jāk:evale nū kēha |
 pai k.ōra dāb:ē ke nētha|| k.ār pāō:c ke | kāl
 nāl | dunā p.āra dēt:a | te ānder bārda|| bārdēā sar |
 tēbel:e bal nājēr kit:i | dek:hēa pai khāl:i e|| hun tā
 khārn di bi sēt:ēā nā rahi|| puchdēā puchdēā
 (puchdēā) | mēlum hoea | pai ik: nāok'ar rot:i khān
 gea si|| duja blēt:ha k.ōri di rak:hi karda si||
 ôdi jara ak'h lag gai|| bas: jad āglā nāok'ar muṭ ke
 aēa | tā klēn lēg:ea | "ūt:h oe bā mārēa | k.ōri kit:he e?"||

God forbid lest he thinks of her" || His friend said |
 "This is exactly what he often does || He is so wise | that
 about the actions of all he | keeps himself well-informed ||
 When one has to go on a journey | he gets the news even
 then|| Then be it day or night | he waits
 till all servants are asleep|| Then he silently
 enters in | and unfastening the rope | takes away the cattle or horse||
 He has two or three companions also | and through some
 one | sends it to a distant village | and himself remaining
 behind | enjoys the fun" ||

The poor merchant became very uneasy | but what could he do? ||
 He was sitting in a mail train | which had to stop at Lahore ||
 Well | somehow or other (*lit.* with difficulty or ease) the time
 passed || Reaching Lahore | he at once got down || He had to wait two
 hours | then he caught a train going to Amritsar ||
 That was a local train | and reached Amritsar in two and three quarters
 of hours || He hired a *yakka* at the station | and asked the driver
 to urge on the horses|| Reaching home | with haste | he
 paid double the fare | and went inside|| Immediately on entering |
 he looked into the stable | and found that it was empty|| Now
 he had not left strength enough to stand even|| On enquiring |
 he learnt | that one of the servants had gone to take his
 meal | the other was watching the mare|| He
 fell asleep for a while || In short when the first servant came
 back | he said | "Get up O senseless one | where is the mare? ||

ho:r ki des:enā si?|| ô da koi pata nī lag:ea||
 kina cir sahuka:r | puls kolō bi tela:s kərlōda rēha||
 puləvalōā nē kai a:dmīā nū pharēa bi | par kise
 kolō cori da pata nā lag:ēa||

kəo:ri di cori da | sahuka:r nē aeq:a gam kit:a |
 pai sarēā nū jəkin ho gea | hun ē nē jūde ji | kade
 kəo:ri nāi rə:khni | er səc:i muc:i ô nē At:h das bāre
 rə:hi bi nāhi|| et:hā dasā bārēā magrō | pher ōdi
 rə:hen di slā hoi|| aetki | ōnē er:tā kəo:ra | *gʊratō
 mul lea|| ô bi mara nāi si|| ô de c(ə) phagət aen:i
 kasər si | jo bəgi te gij:ēa hoēa nāi si|| tā bi ōnē kēba |
 je do tm pheri jorāge | tā gij:ēa jau||

jad ōnū jorēa | tā estrā turea | pai jānī sai um
 eho kam: karda rēha e|| sahuka:r bi klēn lag:ea | ē tā
 cəŋga mal thēāā|| ik: dīn ô kise pīnd | apnī sam:i
 kolō repel:te lē:n gēa|| jandi pheri tā kəo:ra thik gēa
 si | pər āōde hoe | khaber nī | ô nū ki ho gēa | ik:ō
 pheri mūjo:r nē:hen q̄lā pea|| sahuka:r nē | sara
 jo:r la ke | bag:ā khic:īā | pər kəo:ra nā mēn:ēā||
 əkhir | rā de kēnde | bəgi ulta diti|| sahuka:r te
 səhi:s | sir pər qig pae|| jad ōnā nū surt ai | qigde
 t.āēde hāoli hāoli | kəar plō:ce|| tm: et:hare | mənjeā
 te ləmbe pae rahe|| ô [kəo:ra | kise jat: kol |
 be:c diti||

pher bi ik: bari | ōnē kəo:ra mul lea | la:l

What more could he say? || No trace of her was found | For a long time the merchant | had a search for her made by the police || The police even arrested several persons | but from none any clue of the mare | was found||

Theft of the mare | the merchant grieved so much | that all became sure | that now during his life time | he will never keep a mare | and truly indeed he did not keep for several (*lit.* eight, ten) years|| After some years | he again thought of keeping one || This time | a white horse | he purchased at Gujrat || That too was not bad || In him there was only this defect | that he had not been trained (*lit.* accustomed) to *draw* a trap|| Even then he thought | "If twice or thrice we yoke *him* | he will get accustomed"||

When he was yoked | he went in such a way | as if his whole life | he had been doing the same thing || The merchant also thought | "This is a very good investment" || One day to some village he | went to receive money from a debtor of his|| When going (*i.e.* on the way there) the horse went quite right | but when returning | one does not know | what became to him | all of a sudden he began to run headstrong || The merchant | with all his strength | pulled the reins | but the horse did not yield || At last | at the side of the road | the horse upset the trap|| The merchant and the groom | fell down headlong|| When they recovered consciousness | stumbling and falling | slowly and gradually | they arrived home|| Three weeks they remained confined (*lit.* lying) to beds || This horse | to a Jat | was sold ||

Even once again | he purchased a horse | of red

ran̄da|| p̄l̄e:ā tā ō thi:k janda reha | magrō ak:he
 n̄l̄i si laḡ:da|| ōnū ik: cabək səba:r ko:l p̄e:jea | te
 r̄epa:je bi ba:re kharc kit̄e|| ō de p̄ic:hō
 k̄uch thi:k turda r̄ēha|| p̄he:r ō nū r̄es̄āoli ho gai|| ik: ra:t
 k̄o:ra kh̄era:s c̄e r̄ēha|| agle d̄im jad səbe:r sa:r |
 səhi:s ūt̄:hea | tā ki de:xa e pai k̄o:ra m̄areā pea e||
 ē de p̄ic:hō | sahuka:r n̄ē k̄o:ra r̄ek̄:hen | di s̄l̄ō kh̄ād̄i||

colour || At first he used to go right | but later
he did not obey the orders || He sent him to a horse-trainer | and
spent a lot of money || After this he (*i. e.* horse) went right for
some time || Then a swelling appeared on him || One night
the horse remained in a mill || Next day early in the morning when |
the groom got up | he saw that the horse was dead ||
After this | the merchant | took an oath never to keep a horse ||

VOCABULARY.

The alphabetical order of the phonetic symbols is: ə, ʌ, ɑ, b, c, ɛ, d, ɔ, e, ɛ, f, g, h, i, j, k, l, m, n, ŋ, o, p, r, ʃ, s, t, θ, t, u, v, x. The signs [~], [˙], [ʌ] and [:] do not affect the order.

əcarij *adj.* surprising

ec:ha *adj. m.* well, *interj.* all right, is it so?

edalet *s. f.* Court of justice.

eg:a *s. m.* front, -e *adv.* in front

ejas:b *adj.* strange

ekba:r *s. m.* newspaper

ekhi:r *adv.* at last

ela:j *s. m.* remedy

*embarsar *s. m.* Amritsar.

en *v. III pl.* are

en:a *adv. m.* blind

ena:m *s. m.* gift, present, prize

ena:r *s. m.* pomegranate

ender *prep., adv.* in, inside

er *conj.* and

esa:n *adj.* easy

ethb(v)ara *s. m.* week (lit. 8 days).

eva:j *s. f.* sound, noise

led:er *adv.* on this side.

led:a *adj. m.* so big, so large

lemē *adv.* thus, so, in vain

len:-a *adj. m.* so much.

—ec *adv.* in the meantime.

let:he *adv.* here

let:ki *adv.* this time

ag: *s. f.* fire

agla *adj. m.* first

aj: *adv.* to-day; —kāl: *adv.* now-a-days

ak: *v. i.* be tired

ak:h *s. f.* eye, *pl.* ak:hā

akhe *conj.* that, saying

ā v. II *pl.* are

ak:hā *adj. m.* difficult

ā:n *inf.* of a 'come'

ā:nge *v. Fut. III pl.* they will come

apn-ā *adj. m.* own

asæl *s. m.* reality

asī *pron.* (direct) we

ath *adj.* eight

a *v. i.* come

â *adj. pron.* this

a:dmi *s. m.* man

āā *past tense from a* 'come'

aho *interj.* yes

akh *v. t.* tell

a:kha *s. m.* saying, advice

al:e (from a) we may come.

a:lkas *s. f.* drowsiness

a:p *pron.* self; ap:ā we

bāca: *v. t.* save

bac:a *s. m.* child

bācara *adj. m.* poor, helpless

bācha: *v. t.* spread

bāgea:ʃ *s. m.* wolf

bāgi *s. f.* trap, coach

bāha: *v. t.* cause to sit, seat.

*bāpiraba:d *s. m.* Wazirābād

bəjo:g *s. m.* separation
 bəkh'sa: *r. t.* cause to be forgiven
 bəki:l *m.* pleader
 bəl:ō *prep.* from, with respect to

•bəl:u *s. m.* Ballū, the thief
 bəma:r *adj.* sick
 bə'na: *v. t.* make
 bəpari *s. m.* merchant
 bər'la:p *s. m.* lamentation
 bə'tha: *v. t.* cause to sit, seat
 bəca *s. m.* child
 blə *v. i.* sit
 blāgi *s. f.* a pole with slings at both ends for carrying loads
 bə:th *v. i.* sit
 blə:m *s. m.* through, idea, fancy.
 bai *conj.* = pai 'that'

interj. Friend! brother!

bai *prep.* towards
 1. ban *v. i.* become
 2. ban *s. m.* forest
 blā:(ə) *v. i.* bind
 banōbā:s *s. m.* exile, banishment
 blā:t *adj. adv.* much; also blāta
 blāra *s. m.* year
 barka *s. m.* leaf, page
 barəs *s. m.* year
 bār *v. i.* enter
 bāra *adj. adv.* big, large; greatly
 bas(:) *adv.* In short; enough
 ba *s. f.* sense; — marea *adj. m.* senseless.
 baba *s. m.* saint

bāba *interj.* welldone; *adv.* extremely

bā:cca *s. m.* king
 bā:g *s. f.* rein
 bahər *adv.* outside
 ba:l *r. t.* light
 ba:n *s. m.* arrow
 bānq-a *s. m.* stranger; (journey!)
 -e ja *v. i.* go abroad
 bap:u *s. m.* father
 bār *s. m.* day, time, turn; -i *s. f.* turn, time.

bā:s *s. m.* bamboo
 bāt *s. s.* distance
 bē:c *r. t.* sell; bec:ea: sold
 be:l *s. m. f.* leisure
 bel:a *s. m.* time
 be:ri *s. f.* boat
 bic(:) *prep.* in
 birkul *adv.* at all, altogether
 bi *adv.* even; also, too
 bib:a *s. m.* darling, child
 bir *s. m.* brother
 birt *v. i.* pass; with ja *id.*
 bo:l *v. t.* speak; *s. m.* word, speech
 būda *adj. m.* old, aged (f.-i)
 bu'la: *v. t.* to call, summon

c(ə) *prep.* in, between
 cə:g:a *s. m.* shirt
 cə:l:a *adj. m.* foolish
 cənga *s. m.* good, well
 cəpit:a *adv. m.* (word added to cup:) silently.
 cə:gra *s. m.* quarrel, dispute.

cak: *v. t.* lift.
 cal: *v. i.* walk, go, start.
 c₀al:(ə)pana
 c₀al:(ə)p(ə)na } *s.m.* foolishness.
 caodā *adj.* fourteen.
 cāodri *s. m.* headman.
 caohā *adj. (obl. p'l.)* all the four.
 cāonā *I sing.* 'wishing' *see* cā.
 c₀at: *adv.* at once.
 cā *v. t.* wish, desire.
 cabek-sebar *s. m.* trainer of horses.
 car *adj.* four -e (*dir. pl.*) all four.
 ce = (c+e) *prep.* in+even.
 cetā *s. m.* memory
 -e kar *v. t.* commit to memory.
 chaq: *v. t.* leave.
 chati *s. f.* chest, breast.
 che *adj.* six.
 chek:er *adv.* at last, finally.
 cheti *adv.* soon, quickly, earlier.
 chotā *adj. m.* small; younger.
 chuti *s. f.* leave.
 cir *s. m.* delay, time.
 cita *s. f.* pyre.
 citā *adj. m.* white.
 cō *prep.* from within, from among.
 cor *s. m.* thief; -i *s. f.* theft.
 cuk: *v. t.* lift; finish.
 cup: *adj.* silent with *capitā adv.*
m. silently.
 cutki *s. f.* pinch.
 c₀uth *adj. adv.* false; *s. m.* falsehood.

dāle *v. I pl.* 'we may give' *see* de.
 dā'kha: *v. t.* show.
 dālil *s. f.* argument.
 dān:ā *I sing.* 'giving' *see* de.
 dānda *pres. part.* (from de) giving.
 dārbar *s. m.* court.
 dārea *s. m.* river.
 dātā *past part.* (from de) given.
 dēvali *s. f.* The Diwālī festival.
 dāb: *v. t.* press.
 dāi *v. II Sing.* 'let thou give'.
 dām *s. m.* breath.
 dārji *s. m.* tailor.
 das *adj.* ten -ā *Obl. pl.*
 das: *v. t.* tell.
 dāva *s. f.* medicine.
 dā *perp.* of.
 dārī *s. f.* beard.
 dāva *s. m.* suit, case.
 de *v. t.* give.
 de:kh *v. t.* see.
 de:r *s. f.* delay.
 desānkala *s. m.* transportation.
 exile, banishment.
 de:tta = de dātā.
 dīl *s. m.* heart.
 *dīli *s. f.* Delhi.
 dīn *s. m.* day.
 dmda *pres. part.* (from de) giving.
 dītā *past. part.* (from de) given.

diva *s. m.* lamp.

do *adj.* two; -hā *obl. pl.*;

-mē (*dir. pl.*) both, also **don:ō**.

do:st *s. m.* friend.

dukh *s. m.* trouble, inconvenience.

dukhi *adj.* distressed, troubled.

du:ja *adj. m.* second.

dunā *adj. m.* double.

du:r *adj.* distant; *s. m. f.* distance.

qāe *v. i.* be engaged, begin

qar *s. m.* fear; *v. i.* fear, be afraid.

qā *s. m. f.* overtaking, catching.

qā de *v. i.* be overtaken, be caught.

qa:k *s. f.* mail (train).

qa:kdər *s. m.* doctor, physician.

qig *v. i.* fall.

qo:b *v. t.* immerse, dip.

qoq:a *s. m.* poppy-head.

qūq:a *s. m.* (lit. 1½ time) Intermediate compartment of a railway carriage.

qūnga *adj. m.* deep.

qū:r *adj.* one and a half.

e *adv.* even, only (used as suffix).

ē *pron.* this.

ed:ā *adv.* in this way.

eho *pron.* this very, this same.

e:s *pron. obl. sing.* of **ē**.

ε *v. III sing.* (from **ho**) is.

ē *v. II, I, sing.* (from **ho**); art, am.

gəb:a *s. m.* centre.

gaq:i *s. f.* carriage, train.

gəl:i *adv.* in talk.

gəmānq:i *s. m.* neighbour.

gal *s. m.* neck, throat.

gal: *s. f.* thing, matter, affair.

gali *s. f.* street.

gam *s. m.* sorrow.

garden *s, f.* neck.

gar:gar *s. m. f.* gurgling noise.

geo *past part.* (from **ja**) gone.

gid:ər *s. m.* jackal.

gid:r *s. f.* jackaless.

gij: *v. i.* be accustomed.

g:r *v. i.* fall.

***gita** *s. f.* The Bhagvad Gītā.

god:i *s. f.* lap.

***guj:rat** *s. f.* Gujrat.

***gū:prāwala** *s. m.* Gujranwala.

gus:a *s. m.* anger.

həki:m *s. m.* physician.

həmesā *adv.* always.

het:i *s. f.* shop.

het:mānīā *s. m.* shopkeeper.

həvalə *adv.* in care (of) with **kar** *v. t.* hand over.

1. **həe** *interj.* alas!

2. **həe** *emphat. form of ε* = is.

həē *emphat. of* **əe** am.

haj:rət *s. m.* knave (lit. holy person).

hə:ka *s. m.* deep sigh; bereavement.

haoli *adv.* slowly.
 harar *s. m.* name of a village.
 harja *s. m.* compensation, damage.
 hat:h *s. m.* hand; *prep.* through.
 hava *s. f.* air, wind.
 hā *adv. interj.* yes.
 hajar *adj.* present.
 hajmā *s. m.* digestion.
 ha:l *s. m.* matter, condition.
 har *s. m.* wreath, garland.
 hat:hi *s. m.* elephant.
 he *interj., particle of address*
 o.
 herba *s. m.* separation.
 he:th *prep., adv.* below, under.
 hethā *prep. adv.* below, under.
 hīrən *s. m.* deer.
 ho *v. i.* become.
 hoēa *past part.* of ho become.
 homā *I sing.* I may become.
 ho:r *adj.* more, other.
 hukam *s. m.* order.
 huk:a *s. m.* pipe, hubble-bubble
 hun *adv.* now; -ē *adv.* just now
 i:et *s. f.* respect, honour
 ik: *adj.* one; -o pheri *adv.* all of
 a sudden; -pheri *adv.* once
 i *emph. particle* self, same,
 even
 jāk:a *s. m.* two-wheeled convey-
 ance
 jāk:n *s. m.* belief
 jəngal *s. m.* forest

jəva:b *s. m.* answer, reply
 jad *adv.* when
 jal *v. i.* burn, be (burnt)
 jam: *v. i.* be born
 jana *s. m.* man, person
 jārī *s. m.* jeweller
 -baca *s. m.* son of a jeweller
 jara *adj. adv.* little
 *jasret *s. m.* Daśaratha, father
 of Rāma
 jat: *s. m.* Jat, person of Jat
 tribe
 ja *v. i.* go
 janda *pres. part.* (from ja)
 going
 jānī *conj.* as if
 janū *s. m.* acquaintance, friend
 je *conj.* if
 jēha *adj. m.* like, similar
 jera *pron. rel. (dir. sing.)* who,
 whoever
 jis *pron. rel. (obl. sing.)* whom
 jithē *adv. rel.* where
 1. ji *particle of respect* sir;
 respected
 2. ji *s. m.* heart, mind
 3. ji *adj. f.* from jea=jēha
 jī *pron. rel. (obl. sing.)* whom
 jūde ji *adv.* in life
 jo *adv.* when, that
 jo:r *s. m.* strength, power
 jo:r *v. t.* yoke, harness
 ju:n *s. f.* birth, life
 Ja *conj.* = jā or
 ja:r *s. m.* friend

1. *kə* *conj.* or
2. *kə* *adv.* about
- kəhanī* *s. f.* story, tale
- kəjē* (*1 pl. from kâe*) 'we may say
- kə'ā* *adj. adv. m.* alone, lonely
- kəmə'ed'r* *s. m.* potter
- kəndā* *s. m.* edge, side, bank
- kə'əntā* *s. m.* hour
- kəp'rə* *s. m.* cloth
- kə'rā* *v. t.* cause to be done
- kə'tāb* *s. f.* book
- kə'thā* *adj. adv. m.* together, united
- kə'torā* *s. m.* metallic cup
- kād* *adv. inter.* when?
- e* *adv. indef.* ever, at any time
- kāḍ* *v. t.* turn out, take out, solve
- kāe* *v. t.* tell, say
- sun kə* after persuasion
- kāe'd* *s. f.* imprisonment
- kāenci* *s. t.* pair of scissors
- kāhi* (*f. of kēha*) how?, of what sort?
- kāl* *v. t.* send
- kāl* *adv., s. f.* yesterday; tomorrow
- kām* *s. m.* work
- kānc* *s. m.* crystal, glass
- kār* *v. t.* do
- kār* *s. m.* house *adv.* at home
- kāretta* = *kār dētā*
- kārke* *prep.* by reason of
- kārā* *s. m.* pot, vessel

- kārpi* *s. f.* 24 minutes
- kāser* *s. f.* defect
- kātēr* *v. t.* cut, trim
- kāthā* *s. f.* story, tale
- kāt* *v. t.* cut
- kāt'h* *s. m.* meeting
- kā'l* *s. f.* haste, hurry
- kālā* *adj. m.* black
- kāli* *s. f.* hurry
- kalyā* *s. m.* heart
- ke* *sign of gerundial participle*
1. *kēha* *adj. inter. m.* of what kind?
2. *kēha* *past tense of kâe*
- kāeo* *s. m.* clarified butter, ghee
- kēra* *pron. inter. (dir. sing.)* who? which?
- kheb'ā* *adj. m.* left, not right
- **khelipha* *s. m. (lit. Caliph)* common title for a barber, tailor etc.
- khərab'i* *s. f.* mischief, fault
- khəra's* *s. m.* flour-mill
- khəri'd* *v. t.* purchase
- khəbər* *s. f.* news
- nī* no news: no one knows
- khāḍ* *s. f.* cavern
- khāe'r* *interj.* well!
- khār(ə)c* *v. t.* spend
- khārā* *adj. m.* good, excellent
- khāṭ* *v. i.* stand
- khāpka* *s. m.* noise
- kha* *v. t.* eat
- khāl'i* *adj.* empty

khea:l *s. m.* thought
 kheḍṛa *s. m.* pursuit, thought
 khec:əl *s. f.* trouble
 khē:l *v. t.* play
 khic: *v. t.* draw, pull
 khô:l *v. t.* open, unfasten
 khot:a *s. m.* donkey
 khot:a *adj. m.* bad
 khus *adj.* pleased
 khû *s. m.* well
 kîd:ər *adv. inter.* in what direction? whither?
 kîk:rēṛā *adv. inter.* how?
 kîmē *adv. inter.* how?
 kîm:ā *adv.* how much? good deal
 kîse *pron. indef. (obl. sing.)*
 some
 kîst(ə)rā *adv. inter.* how?
 kite *adv. indef.* somewhere,
 once
 kît:he *adv. inter.* where?
 kî *pron. inter.* what?
 kî:tā *past. part. (from kar)*
 done
 kîjū *adv. inter.* why?
 koi *pron. indef. (dir.)* any one,
 some
 ko:l *prep.* near
 koṛa *s. m.* horse
 koṛi *s. f.* mare
 kuch, kuṣ *pron. indef.* anything
 kuṛi *s. f.* girl
 kus *pron. indef.* anything
 ku:k *s. f.* cry—mar *v. i.* shriek,
 cry

læcari *s. f.* helplessness
 læg:a: *v. t.* cause to pass or
 cross
 *lēhæ:r *s. m.* Lahore
 læ:ē *I pl. (from læ)* we may
 take
 læmba *adj. m* long
 læp:t *v. t.* wrap, roll
 læṛai *s. f.* quarrel
 læb: *v. t.* find, search
 *læchmən *s. m.* Lachman, Rāma's
 brother
 læ *v. t.* take; *interj.* lo! look!
 —phe:r *interj.* look! behold
 læg: *v. i.* attach, begin
 læi *prep.* for
 læmāge *I pl. fut. (from læ)*
 we shall take
 læng *v. i.* pass, go by
 læt(ə)k *v. i.* hang
 læbe *III sing. (from læ)* he
 may take
 læ:l *s. m.* ruby; *adj.* red
 læ:m } *adv.* aside
 læm:ē }
 lææm *infinitive from læa*
 læa: *v. t.* bring, fetch
 lækh *v. t.* write
 læ:k *s. m.* people
 lækəl *adj.* local (train), slow
 læ:r *s. f.* need
 læṛida *pres. pass. part. (from*
 læ:r) *is needed*
 læa: *v. t.* cause to be applied,
 cause to be dug (well etc.)

mādari *s. m.* juggler
 māga: *v. t.* send for
 mähin:a *s. m.* month
 māja:l *s. f.* strength, power
 —e is it possible?
 mākā:n *s. m.* house
 m(ə)lā: *s. m.* boatman
 mēlu:m *adj.* known
 mənja *s. m.* bedstead
 mē *pron. I*
 mālē *pron. emph. I (used before bi)*
 māgər *prep. after.*
 māgrō *adv. afterwards.*
 mān: *v. t.* obey.
 mānā *adj. prohibited, prevented.*
 māṅg *v. t.* ask.
 mar *v. i.* die.
 masahu:r *adj. famous, notorious.*
 matlēb *s. m.* object.
 mā *s. m.* mother.
 — peo *s. m.* parents.
 malək *s. m.* owner.
 mām:ā *s. m.* maternal uncle.
 mā:r *s. f.* beating; *v. t.* beat,
 kill, shoot.
 māra *adj. m.* bad.
 mēla *s. m.* fair.
 mera *pron. adj. m.* my, mine.
 mīl *v. i.* meet, be allowed.
 mīti *s. f.* earth.
 mīlā *s. m.* headman; priest.
 mōd:a *s. m.* shoulder.
 mōd:e *adv. on shoulders.*
 mohər } *s. f.* gold coin, mohar.
 mō:r }

muc:ī *word used after sēc:ī.*
 mu'ka: *v. t.* finish.
 mul: *s. m.* price.
 munḍa *s. m.* boy.
 muṛ *v. i.* return.
 muskəl *s. f.* difficulty.
 mū *s. m.* mouth, face.
 —jəvan:ī *adv. by heart (lit. by mouth and tongue).*
 —jo:r *adv. (lit. hard-mouthed) headstrong.*
 *mula *s. m.* personal name.
 nēg:ər *s. m.* town.
 nē'tha: *v. t.* cause to run.
 nadi *s. f.* stream, river.
 nāgər *s. m.* town.
 nāhī } *adv. not.*
 nālī }
 nājər *s. f.* sight
 nak: *s. m.* nose
 nāmā *adj. m.* new
 nālō *s. m.* name
 nāok:ər *s. m.* servant
 nāl *prep. with; —e adv. also;*
 —ō *prep. than*
 nē *postposition of the Agent case*
 nēre *adv. prep. near*
 nīk:əl } *v. i.* go out
 nīk:əl }
 nīk:a *adj. m.* small
 nī *adv. not*
 nīd *s. f.* sleep
 nū *postposition of the Accusative and Dative case*
 o *emphat. particle (added to*

other *nn. and adjj.*) even,
indeed

ô *pron.* he, that

ôd'ær *adv.* in that direction

odû pic'he *adv.* after that

oe *particle of addressing in-*
ferior Sirrah

ôl'a *s. m.* screen, cover

ôle *adv.* out of sight, hidden
from

opra *adj. m.* strange, unknown

o's *pron. (obl. sing.)* he, that

ot'he *adv.* there

pe'la: *v. t.* cause to drink

pær *unstressed form of* par

pæ'sind *adj.* liked, approved

pæ *v. i.* fall, lie down

pāēda *s. m.* distance, journey

pāel'a *adj. m.* first, former

pāel'ā *adv.* at first

pæ'r *s. m.* foot

pæ'sa *s. m.* pice, farthing

paget *s. m.* devotee, saint

p'ai *conj.* that, so that

pā *unstressed form of* panj

p'ai *v. i.* run

panj *adj.* five

p'ang *s. f.* an intoxicating drug

pāō:c *v. i.* arrive

1. pāōnā *adj. m.* three quarters

2. pāōnā *inf. of* pa to get

par *prep.* upon; *conj.* but

p'ar *v. t.* fill, draw (water).

par'ekh *s. f.* examination

parja *s. f.* subjects

b'ar'nō *abl. of* p'ar'ēn from
drawing (water)

pāṛ *v. t.* read

pata *s. m.* trace, clue; know-
ledge

pa *v. t.* put

pā *prep.* with, near

pād'a *s. m.* teacher

p'and'a *s. m.* vessel

p'ai *s. m.* fate

p'ai *s. m.* brother

p'āṛā *obl. pl. of* p'ai

p'āl *s. f.* search

p'amē } *conj.* whether
p'amō }

p'abī *s. m.* water

pap'i *s. m.* sinner, wicked

par *prep. adv.* across

p'ar *prep.* on (*in* sirp'ar)

p'ar'a *s. m.* hire, fare

p'as *prep. adv.* near

pea *past part. (of* pæ) fallen

peal'a *s. m.* cup

peo *s. m.* father

phə'ra: *v. t.* hand over

phər'īd *s. m.* name of a Muham-
madan saint

phæ'sla *s. m.* decision, division

phaget *adv.* merely

phaṛ *v. t.* catch, arrest

pher'ada. again *v. i.* turn, re-
volve

pheri *s. f.* a time, turn

phikar *s. m.* sorrow

phir *v. i.* wander

phu's *s. m.* straw

pic'ha *s. m.* hind, back
 pic'ae *adv. prep.* behind, after
 pic'hla *adj. m.* last
 pic'hō *adv.* afterwards
 pinq *s. m.* village
 pi *v. t.* drink
 pila *adj. m.* yellow, pale
 p'ira *adj. m.* tight, narrow
 po'sti *a. s. m.* lazy (person) *lit.*

one who is addicted to take
 an infusion of poppy-heads.

pothi *s. f.* book
 pra'a *s. m.* life
 pue'h *v. t.* ask, enquire
 p'ua'h *s. f.* hunger
 p'ol: *s. f.* error, fault *v. i.* for-
 get

pul(ə)s *s. f.* police
 —vala *s. m.* police officer

put: *s. m.* son
 p'ūlē *adv.* on the ground

repal'a *s. m.* rupee, money
 resaoli *s. f.* swelling

res'a *s. m.* rope
 rab: *s. m.* God

rāe *v. i.* live, remain

raj: *v. i.* be satisfied

rak'h *v. t.* keep

ral *v. i.* mix, assemble

rang *s. m.* colour

rā *s. m.* road

rahi *s. m.* traveller

raja *s. m.* king

raji *adj.* well, cured

—nāmā *s. m.* agreement

rak'hi *s. f.* protection

•ra'mcānder *s. m.* Rāma

ra'mra'm *s. f.* salutation, greet-
 ing

ranī *s. f.* queen

ra:t *s. f.* night

rēha *past tense* (of rāe) re-
 mained

rik'hi *s. m.* sage, saint

ro *v. i.* weep, bewail

ro:j *adv.* daily

ronā *pres. tense. I, II sing.*
 am, art weeping

ro:r *s. m.* pebble, stone

ro:ti *s. f.* loaf, bread, meal

ruk'h *s. m.* tree

rupae *s. m. pl.* rupees, money

səbab(:) *s. m.* reason, cause

səbe:r *s. f. m.* morning

səc'i *adv.* truly

səc'iō *adv.* truly

sədu:kh *s. m.* box, safe

səga:r *v. t.* adorn

səh'is *s. m.* groom

sə:ja *adj. m.* right (hand)

səka:r *s. f.* hunting

s(ə)'lā: *s. f.* advice, mind

səla:m *s. m.* salutation

səlu:nā *s. m.* vegetable, curry

sə'mā: *v. t.* cause to be sewn;

səmaō'n *inf.*

sə'm'j'a: *v. t.* make understand,
 advise

sənaōnā *pres. tense I, II sing.*
 am, art relating

s(ə)ra:p s. m. curse
 sər'ka:r s. f. government
 sərmm̄da adj. m. ashamed
 sət:ea s. f. strength
 sevai:l s. m. question, sum
 s̄l̄b pron. adj. all;—nā obl. pl.
 sac: s. m. truth; adj. right, true
 sad: v. t. invite, call
 s̄l̄e:r s. m. city, town
 sai particle of *emph.* indeed
 sak v. i. be able, be possible
 s̄l̄m(ə)j v. t. understand
 samā s. m. time, age
 s̄l̄n̄j s. f. evening
 s̄l̄ng s. m. throat
 saḡ adj. hundred
 s̄l̄ḡ v. i. sleep
 s̄l̄ḡ s. f. oath
 saḡ:k s. m. zeal, fancy
 sarēm s. f. shame
 *sarben s. m. Sarban, a devotee
 saṭ v. i. burn
 saṭək s. f. road
 sat: adj. seven
 saḡ:a pron. adj. m. our
 sahuka:r s. m. merchant, banker
 sa:l s. m. year
 sam:ī s. f. debtor
 sa:nū pron. I *Acc. Dat. pl.* us
 sa:r particle of *emph.* immediately
 sara adj. m. whole, all
 sat:hi s. m. companion
 se *past tense (pl.)* were
 s̄ēa: adj. black = s̄jā
 sea:l s. m. winter

seana adj. m. wise
 seo s. m. apple
 se:r s. m. seer
 se:th s. m. merchant, banker
 sir s. m. head
 —p̄a:r adv. headstrong
 si *past tense (sing.)* was
 siūnā s. m. gold
 so:c s. f. anxiety: v. t. think
 solā adj. sixteen
 sōnā adj. m. beautiful
 suā: s. f. ashes
 suk: v. i. dry
 sukh s. m. comfort
 suk:h s. f. welfare
 sukhala adj. m. easy
 sun v. t. hear, listen
 su'na: v. t. relate, tell, recite
 sunida *pres. pass. part. (of*
 sun) *is being heard*
 surt s. f. sense, consciousness
 sūta s. m. puff of smoking
 tabel:a s. m. stable
 t̄agi:d s. f. emphasis
 t̄emas:a s. m. show, fun
 t̄eanda s. m. affair, business
 t(ə)rā s. f. way, manner
 taē pron. (II *obl. sing.*) thou,
 thee
 t̄a:r v. t. put
 taṭəph v. i. be uneasy
 t̄ā adv. then; even, indeed, for-
 sooth
 t̄āi prep. upto
 te prep. upon; conj. and

tēa:n s. m. attention
 te:ɣ adj. fast
 tē:ka s. m. half pice
 tet:ō pron. from thee
 thāō s. f. place
 thea: v. n. be found
 thoɾa adj. m. small, little
 thuaɟ:a pron. adj. m. your
 thua:n:ū pron. II pl. Acc. Dat.
 to you
 tɪn: adj. three
 tī s. f. thirst
 timī s. f. wife
 tō prep. from, by
 toba s. f. repentance; *interj.*
 God forbid
 to:r v. t. send, drive
 trā s. f. startledness; *with*
 nik:el v. i. get a start
 tur v. i. start, depart
 tusī pron. II (dir pl.) you
 tū pron. II sing. thou
 tū *emph. form of tū used*
 before bi

tēdora s. m. drum, proclama-
 tion
 tēg:a s. m. cattle
 tēp:a s. m. verse
 tae v. i. fall
 tē:l s. f. service
 teri s. f. heap
 tesən s. m. station
 thēnɟa adj. m. cold
 thakərduara s. m. temple
 thi:k adj. right, correct
 tɪget s. m. ticket
 tukɾa s. m. bit, fragment

 u'qɪ:k v. t. i. wait
 ula:d s. f. offspring
 ul'ta: v. t. turn out
 umər s. f. age
 ũng s. f. sleepiness, drowsiness
 ure *adv.* here
 ut:ər v. i. get down
 ut:h v. i. get up, rise

 va'a adj. m. *used as a suffix*
 possessing, owning



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